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THE WHOLE
OF THE
TESTIMONIES
TO THE
AUTHENTICITY
OF THE
PROPHECIES AND MISSION,
OF
RICHARD BROTHERS,
THE PROPHET, &c.

DELIVERED AT VARIOUS TIMES, AND ON VARIOUS OCCASIONS,

BY

NATHANIEL BRASSEY HALHED, Esq.

MEMBER OF PARLIAMENT FOR LYMINGTON

“ NOW THEN WE ARE AMBASSADORS FOR CHRIST, AS THOUGH
“ GOD DID BESEECH YOU BY US: WE PRAY YOU IN CHRIST’S
“ STEAD, BE YE RECONCILED TO GOD.”

REVISED AND CORRECTED BY THE AUTHOR.

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THE
MILLENNIUM.

THOUGH there has been no age of the Church in which the Millennium was not admitted by individual divines of the first eminence, it is yet evident, from the writings of Eusebius, Irenæus, Origen, and others among the ancients, as well as from the histories of Dupin, Mosheim, and all the moderns, that it was never adopted by the whole church, or made an article of the established creed in any nation.

About the middle of the fourth century the Millenarians held the following tenets :

1st. That the city of Jerusalem should be rebuilt, and that the land of Judea should be the habitation of those who are to reign on earth one thousand years.

2d. That the first resurrection was not to be confined to the martyrs, but that after the fall of Antichrist all the just were to rise, and all that were on the earth were to continue for that space of time.

3d. That Christ shall then come down from Heaven, and be seen on earth, and reign there with his servants.

4th. That the saints, during this period, shall enjoy all the delights of a terrestrial paradise.

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These opinions were founded upon several passages of Scripture, which the Millenarians, among the fathers, understood in no other than a literal sense; but which the moderns, who hold that opinion, consider as partly literal and partly metaphorical. Of these passages, that upon which the greatest stress has been laid is the following: "And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old servant, which is the devil and Satan, and bound him a *thousand years*, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the *thousand years* shall be fulfilled, and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a *thousand years*. But the rest of the dead lived not again till the *thousand years* were finished. This is the first resurrection." Rev. xx. 1—6.

This passage all the ancient Millenarians took in a sense grossly literal, and taught, that during the Millennium, the saints on earth were to enjoy every bodily delight.

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The moderns, on the other hand, consider the power and pleasure of this kingdom as wholly spiritual, and they represent them as not to commence till after the conflagration of the present earth. But that this last supposition is a mistake the very next verse but one evinces; for it is there said, that “when the thousand years are expired Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of *the earth*,” and there is no reason to believe that he will have such power or such liberty in “the new heavens and the *new earth*, wherein dwelleth righteousness.”

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CALCULATION

ON THE COMMENCEMENT OF

THE MILLENNIUM.

MR. Brothers has taken much pains to adjust and ascertain the Bible chronology. He gives it in detail at the opening of his first book, and alludes to it in several parts of the second, as holding out to men an evident proof that the time for the completion of ancient prophecies, and the recorded period for the execution of God's Judgments, is really arrived. But the connection between the age of the world, viz. 5913 years, in A. D. 1794, and this predetermined reso-

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lution of the Almighty, is by no means apparent at first sight, or to a cursory observer. Something more is certainly necessary to develope the mystery, and the following is an attempt to elucidate it by computation.

Allusions to the *Millennium* are to be found in all parts of Scripture; and the doctrine generally received is, that the Mosaic account of the creation of the world is a prophetic type of its duration: taking (according to St. Peter, .2d Eph. chap. iii. ver. 8.) one thousand years *for one day*. So that we are to understand the world to have been destined to last 6000 *years* under the yoke of labour and tribulation, (metaphorically signified by the labours of God in the *six days* of creation) and one *thousand* years under that dispensation which is typified by God's resting on the Sabbath-day, and which is called Christ's Kingdom, or the Kingdom of Heaven, or the dominion of the Saints &c. &c. when it is expressly said, that the Saints should enter into the *rest of God*, and *e converso* of the wicked, it is said, "unto whom I swear in my wrath that *they should not enter into my rest*."

Now, if we suppose the 5913 years, above-mentioned by Mr. Brothers, to be common years of solar time, we find 87 years still wanting to arrive at the close of the six symbolical days of labour, and consequently we are too remote from the period of the Millennium to have any thing either to hope or fear personally from its approach. But if

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we advert to that mode of calculation universally adopted, both by Daniel and St. John in their prophecies: where not only a day is taken for a year, but a month invariably made to contain 30 such days, and 42 months to comprehend 1260 such days, and these 1260 days to form exactly 3 years and a half, and therefore every such year to consist of 360 such days. We may very well adopt this method of computation in our endeavours to explain any prophetic chronology, and may very fairly call those *Divine years*, by which, as Mr. Brothers expresses, it “*God fulfil his recorded judgments.*” Now admitting the common solar year to consist of 365 days 5 hours 48 minutes $54 \frac{3}{4}$ seconds, and multiplying 5913 years into quarters of seconds, we shall find, on dividing this quotient by 360, a produce amounting to 5999 such divine years and a fraction; which fraction, deducted from the sum total of one year, leaves a deficiency, at the end of the year of our Lord 1794, equal to 322 days 6 hours 40 minutes $23 \frac{1}{4}$ seconds, being so much wanting, at the opening of the present year, to the full completion of 6000 *divine* or *prophetic* years: and shewing that the Millennium will commence, on the 19th of November next, at or about sun-rise, in the latitude of Jerusalem.

If this calculation be true, it follows that the time during which “the Saints shall live” and reign with Christ,” which according to St. John, in Rev. chap. xx. ver. 4, is *one thousand*

thousand years, must be in fact 360,000 years. So that the Millennium will bear the same analogical proportion to the previous duration of the world as that very previous duration itself holds to the six original days of the creation.

NATHANIEL BRASSEY HALHED.

*Pall Mall,
March 22, 1795.*

A
SHORT REPLY
TO SOME OF THE ASSERTIONS IN
DR. HORNE'S PAMPHLET,
INTITULED,
"SOUND ARGUMENT, DICTATED BY
COMMON SENSE."

I HAVE endeavoured to peruse, without prejudice, every thing that has been written *in answer to*, or rather *against* my book : and if I had in any of the publications met with a single paragraph worthy of an answer, it should have been answered. The self-sufficient and abusive Dr. Horne of Oxford, has not one word of truth, or argument, or common sense, in his whole pamphlet ; nor would it have-misbecome a Doctor of Divinity who, by his own pen, confesses he can
neither

neither understand Greek, nor read the Gospel in English—to have endeavoured at least to give his jargon something, if possible, *of the Gentleman*. That he does not understand Greek, is clear from his doubting whether the Holy Ghost appeared in *shape of a dove*, when St. Luke expressly says, σωματικῶς εἶδεν ὡς αἰ περίερχον: and that he cannot read, or *has not read*, even the first chapter of St. Matthew, must be evident to those who perceive him denying that Christ had *Brothers*; and who shall, at the same time, have observed that the Evangelist, writing *after* Christ's death and resurrection, calls him, in the last verse of his first chapter, his mother's *first-born son*, ergo, *she must have had a second at least*. If the old miserable exposition of Daniel's four beasts, which I knew before I took up my pen about as well as Dr. Horne, can by any reasonable person (after mature deliberation) be deemed better than that furnished by Mr. Brothers,—be it so—opinion is free—but I decline being of the party. And as for the phrase of *selling my soul*, which seems to have given such alarm, and furnished so much matter for false wit, I *now think* that every man who enters into Parliament *with any personal view whatever*, and not wholly and exclusively for the service of his country, must be deemed *bonâ fide* to have sold his soul—let him be of what party he will; and also that every man who joins *any party* to vote on all occasions for the purpose of promoting or supporting that
party

party at all events, is perpetually guilty of the same act of *selling his soul*. I deny having ever sold my soul in any other manner than this:—and if any one think or say otherwise, on him be the *onus probandi*.

I take this opportunity of renewing my expressions of perfect conviction in the prophecies and mission of Mr. Brothers, and my increasing reliance (founded on *hourly* experience) on the completion of every one of his predictions.

NATHANIEL BRASSEY HALHED.

Pall Mall,
March 11, 1795.

CURSORY REMARKS

ON THE PAMPHLET INTITULED,

“*THE AGE OF CREDULITY.*”

THE anonymous Author of a pamphlet, intituled, “*The Age of Credulity*,” was so obliging as to send the book yesterday to me; with an opinion, I presume, that I should find its arguments incontrovertible, and the positions I have assumed in my own publication totally untenable. I should be sorry to interrupt the gentleman’s triumph by any unseasonable severity, and I am utterly averse to all argument for argument’s sake.

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I shall, therefore, only beg him to take in good part the few hints which I here hastily throw out for his consideration.

If he had turned to Cruden's Concordance, article "Wing," he would have found (4th signification) "it is put for the sails of a ship." Isaiah xviii. 1. "*Woe to the land shadowing with wings;*" meaning Egypt, which abounded with ships, "whose sails were like wings that shadow the sea."

So much for his pithy objection in the 15th page. The grand *cheval de bataille* of all my doughty opponents has been Daniel's vision, as explained by certain former clear-sighted expositors, to mean four successive monarchies; viz. the Babylonian, Mede-Perfian, Grecian, and Roman.—I have been so battered and annoyed with this ridiculous phantom, that I shall here demolish it altogether, at once, for the peace of the public, as well as my own.

Daniel saw this vision after Nebuchadnezzar *was dead*, as is evident from the first verse of the seventh chapter. After this, what does my anonymous author think of the supposition mentioned in his 14th page? The four beasts meant monarchs, and not *monarchies*. See the 12th verse. "As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time." The *life of a dominion* I can conceive to be a poetical phrase, and admit its propriety; but to take away the dominion from a domi-

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nion,

nion, and yet prolong the life of that dominion, is too much even for me, with all my credulity, to comprehend.

Daniel saw this vision in the first year of the reign of Belshazzar, the very last king of Babylon, who lost his life at the same moment with his dominion, and therefore his life certainly was not prolonged for a *season*, nor a *time*. And in the 17th verse of this same seventh chapter, the angel tells Daniel, "These great beasts, which are four, are four kings, which shall arise out of the earth."—*shall* arise—in the future tense; not, one of whom is already risen,—and *kings*, not *kingdoms*. From this verse nothing can be more undubitable, than that the king or kingdom of Babylon is totally out of the question; and therefore the other three monarchies, in the common interpretation, all necessarily fall to the ground, as resting on this base. I hope I shall never hear them mentioned again. My author hampers himself again in his 21st page, on the similitude and dissimilitude between the fourth beast of Daniel and the eagle of Esdras. If he will cavil at nothing, or every thing, let him. But if he chose to read and think ingenuously for himself, he might find, that Daniel omits, in his fourth beast, as in the other three, to make any mention of the rise or splendour, or even existence of *monarchies*: His beasts are meer personages, and his fourth the Emperor of Germany; substitute for, and standing avowedly and ostentatiously

ously in the place of the ancient emperors of Rome. Esdras delineates the monarchy or kingdom itself, of which he expressly says, in the 12th chapter and 12th verse of the second book, that the Lord told him this kingdom "*was not expounded unto his brother Daniel*, and therefore it was now explained to him. Esdras saw the whole history in detail, and even what would come to pass after the death of the present Emperor of Germany, the present Pope, and present King of Prussia, the three heads of his eagle; whereas Daniel only beheld the present Emperor and electors of the Germanic body, without a glimpse of the Antichrist or of the Pope.

By the *sale of souls*, pages 24 and 25, (for I am not writing a regular answer to a pamphlet, which is too insignificant to deserve one; but hastily running over a few of its capital errors) is meant *a conscious sale of an article known to be in one's own possession*. Those who purchase pardons and indulgences of popes, are not in this predicament.

Of Mr. Brothers's *presumption, ignorance, and artifice*, of which he is accused in the 27th, and subsequent pages, I shall take no notice: my author may compare his own pamphlet with the few remarks I have here thrown together, *and sit in judgment on himself*, on the same articles.

But I shall boldly, and authoritatively, retort the charges of *falsehood*, in every one of

the particulars by him enumerated, pages 33 and 34.

The first is, "the defeat of the Emperor's army in the Netherlands." It is *scandalous* to term a prediction *false*, because it is *not yet fulfilled*. I say also, the Emperor's army *will be* defeated in the Netherlands: and if there were no other predisposing cause for this defeat, an attempt to raise the siege of Luxembourg, now seriously invested, would suffice for the purpose: and I add, therefore, that he *will* acknowledge the French republic, and *will* make peace with it.

Secondly, The Dutch *have acknowledged* the French Republic, and *are* making a hasty peace with it. Mr. Brothers never said it would happen without a conquest, or that they would treat on equal terms. For the completion of his prophecy, it is enough that they should have acted as *they are acting*.

Mr. Brothers *never said*, our army would be disbanded and sent home, *by the twenty-fifth of March*: our author, therefore, should not have incurred the risk of the retort discourteous, until our army was out of the possibility of being so treated at all. Nor did he ever assert that *the Duke of York* would be detained: he expressly says "the *general*" of the English forces. That is now Count Walmoden: to-morrow it may be somebody else; but to do away all chance of verification, the army should be proved to have no general at all.

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In these three little articles, wherein our anonymous author has attempted to fix an imputation of falsehood on Mr. Brothers, he has convicted himself of "*presumption, —ignorance—artifice—and falsehood;*" and here I leave him.

NATHANIEL BRASSEY HALHED.

Pall Mall,
March 25, 1795.

THE
SPEECH
OF
NATHANIEL BRASSEY HALHED, ESQ.
DELIVERED IN THE
HOUSE OF COMMONS, Tuesday, March 31, 1795,
RESPECTING THE
CONFINEMENT OF MR. BROTHERS,
THE PROPHET.

ALTHOUGH the motion I am about to submit to the house be strictly conformable to the tenor of the notice I gave yesterday; yet I must beg explicitly to be understood as having nothing to say which can possibly give offence to any gentleman who hears me, as if dictated by any animosity, or the spirit of party. Much more do I desire most pointedly to abjure all intention of throwing out a single hint against the executive government of this country, or any one of the honourable

honourable persons who compose it. I should indeed think myself singularly happy if I could, by any form of words, contrive so far to disarm the prejudice (if any such exist, which I do not know) against me, as to obtain a fair and patient hearing for what I shall have the honour to offer, were it merely in consideration of that uniform and respectful silence which I have hitherto observed ever since I have had a seat in parliament.

In the first place, I hope gentlemen will acquit me of all personal motives in the part I now take, or in any wherein I have lately engaged. Indeed, it is well known, that I have made some sacrifices, both on the score of friendship and of interest; nor does it hitherto appear, that, by my new line of conduct, I have any where obtained an equivalent. At least, I think I may be permitted loudly to assert, that I have no sinister intention whatsoever; that I have no intercourse with any man, or set of men, public or private, whose principles or whose actions have, as far as I can judge, tended to the detriment of my country, or any of my countrymen; and that, in separating myself from those gentlemen, with whom I had always been used to act, on the question of War and Peace, I have conducted myself in a fair, open, and conscientious manner, strictly within my duty as a member of parliament, and my honour as a gentleman.

Now, Sir, to come more immediately to the subject of my intended motion: I flatter myself

myself I shall not be deemed to convey any offensive meaning, if I express myself to have felt very great surprize, when, on the 4th of this month, Richard Brothers was taken up by a warrant from the Secretary of State, and, as I have been told by the messenger in whose custody he now is, on suspicion of treasonable practices. I say, I may well be surprised, because I, who am conscious that not a thought, word, or action of my life ever had the remotest tendency towards such crimes, have been, for near two months back, in the habit of seeing him very frequently, without perceiving in him the slightest symptom that could indicate any bad design; and because I had latterly observed that his house, in the forenoon, was constantly filled by persons of quality and fortune, of both sexes, and the street crowded with their carriages—none of which persons, I apprehend, would have once thought of paying him a single visit, much less of repeating it, if they could have conceived that they were fostering, encouraging, aiding, and abetting a traitor.—Government, therefore, must have some peculiar information on the subject, of which both I and the persons to whom I allude may be supposed ignorant; and, while I bow with the most unfeigned submission to the authority of the state, I hope to be indulged with speaking of Mr. Brothers in regard to *that which I do know*.

As a private man, Mr. Brothers is certainly

tainly a most unexceptionable character; and I have heard he was always much respected and esteemed in the navy. To his affability, moderation, and good sense in society, it is impossible but all those who have visited him must bear concordant testimony.

But he has written two very extraordinary books—Aye, Sir, there's the rub. 'The man was very well apart from his pen and ink: but when he mounted on the Pegasus of Prophecy, he has galloped over all our heads, at the risk, every moment, of dashing out our brains, together with his own.' Perhaps, for indeed I speak only by conjecture, perhaps, I say, these books may be the cause of his present detention. But if so, I may reasonably express my astonishment that *they* should still be permitted full and free circulation; so much so, that I can assure gentlemen, from my own knowledge, the sale of them has most rapidly and inconceivably increased since the confinement of their author. Every man must feel that treason should not be permitted to disseminate itself in this manner; and therefore, finding that no obstacle whatever has been opposed to the vent of those publications, I must necessarily doubt, I say, whether or not they are the cause of Mr. Brothers's imprisonment. At least, however, while they are not prosecuted, nor even threatened, I am at liberty, I conceive, to buy them, to read them, to make my own comments on them, and to disperse them in
whatever

whatever manner I chuse, and all without intending, much less without giving, any offence to the government of this country.

These books, Sir, if I may be supposed sufficiently *compos mentis* to form any judgment on the subject, appear to me to be founded on principles which every one of us acknowledge and avow, namely, the common broad principles of christianity, as are contained in the Bible. Christianity, we all know, is subdivided into an innumerable multiplicity of sects, who differ from each other in more or fewer subordinate articles; but they must all necessarily admit the interference, in some shape or other, of God in the government of the world, and the authenticity of the scriptures, on which all christianity depends. Now, though I do not say it is altogether orthodox yet it certainly is not inadmissible in this free country, where a translation of the whole Bible is published in the vernacular tongue, by royal authority, for any man to build upon those scriptures a theory of his own, in conformity to that which he may conceive to be their true and recondite meaning; always, however, I most implicitly allow, in perfect submission to the laws and police of the country. As a matter most in point, I shall beg leave to instance the very numerous and very discordant commentaries which have been written, more in this kingdom than in any other, on the prophecies contained in the Old and New Testament.

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I shall be bold to say, that by the very canons of the Anglican church the authenticity of the prophecies themselves is put out of all doubt; all the difference that can exist in opinion, must necessarily be on the score of interpretation.

One man finds the whole of their mysterious and hidden allusions to bear exclusively on Rome, and another on Turkey. France is by some deemed the grand theatre of their denunciations; by others, perhaps Germany or Poland; but if one solitary individual happen to pitch on Great Britain as the destined spot for the elucidation of these enigmatical predictions, surely it is not unreasonable that he should request cool and dispassionate investigation of the grounds of his assertion, before you condemn him to fire and faggot. We have all heard and thought that persecutions for religious opinions were annihilated in England, and that toleration was everywhere making a rapid progress. This toleration is what I now solicit; not immediately on Mr. Brothers's account, but on my own. I solicit it in the present instance for the few more minutes in which I shall detain the house, and I shall then solicit it for a candid perusal of the papers which I mean to make the subject of this day's motion.

I have heard, but I really know it not on any certain authority, that Mr. Brothers's arrest proceeds from an expression in one of the very last pages of the last
edition

edition of his book, dated 20th of February, relative to the king. If I may do it without offence, I will venture to read that passage, and endeavour to shew that it contains no treasonable or inflammatory matter whatever. I have selected this particular passage, because I have very good information that the jury, impannelled to try him for insanity, desired him to read it, and say if he avowed it; both of which he did; and really, Sir, any man may do the same, without any colour of suspicion for treasonable practices. Here it is, page 110. "The Lord God commands me to say to you, George the third, King of England, that immediately on my being revealed in London to the Hebrews, as their prince, and to all nations as their governor, your crown must be delivered up to me, that all your power and authority may cease." Now, Sir, it is fair to say, that if I were to annex a palpable impossibility to such a proposition, I might make a similar demand on the king. I do not mean that it might not be deemed indecent or insulting, but we see greater and more scandalous liberties taken every day with his Majesty in pamphlets, newspapers, and print-shops. If, for instance, I were to assert, that on some future day, I should ascend to the top of St. Paul's, and from thence fly over London, and in sight of all its inhabitants, to Westminster Abbey, after which the King must seat me on his throne, and kiss my great toe: most people, I allow,

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would

would think me mad ; but I certainly should not dream of being apprehended for treason. What has Mr. Brothers said ? He has said, that he shall be revealed to the people of London, by a sign similar to that of Moses, namely, turning a common hazle stick into a serpent, and re-converting it into a rod ; a fact fully as impossible to all human comprehension as my flying from St. Paul's to Westminster Abbey ; and that he shall then be visibly accompanied by an angel, in the form of a flame of fire ; after which the King must do so and so. The whole, therefore, depends on the previous performance of a fact, which certainly no one member of administration deems within the verge of possibility. I must honestly confess, that, in this instance, the very opposite construction to that of treasonable intention appears self-evident ; the prophet engages to accomplish his part of the miracle first : after which, he says, the King will perform the second miracle, namely, send his crown to an obscure individual, now his own subject, and actually his prisoner. Had the condition been reversed, the plea of treason would not have been so ill founded, and the ignorant, the profligate, or the ill-intentioned, might have made a handle of it to the detriment of the monarch, if a sufficient number of proselytes could have been obtained to co-operate in the purpose. All the inference I pretend to draw from this circumstance, is the following :—
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If the asserted mission of this prophet be true, and if he be destined to perform the miracle alluded to, his present imprisonment will be no obstacle at all. If there be no foundation for his predictions, I think an innocent man is made uselessly to suffer for a mental delusion, which did not require such severity. For, without being an enthusiast, I hope I may for once apply a couple of verses from the book which we all profess to hold in veneration; they are the 38th and 39th verses of the 9th chapter of Acts—“ And now I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.”—And here, Sir, it may not be unreasonable to remark, that Mr. Brothers had actually renounced seeing all indiscriminate visitors two days before he was arrested by order of government: and to this circumstance he alludes, in one of the last pages of the last addition to his book, namely, where he says—“ The Lord God commands me to inform all men, as a prevention in future to their asking unnecessary questions, that all that is proper and allowable for me to relate from him is published in this book.”—So that, in fact, if he had been guilty of any treasonable practices, or unwarily admitted to his acquaintance any persons of suspicious character, he had anticipated the intentions of government,
by

by a voluntary renunciation of all company; and I presume it will hardly be said, that four or five very unambitious men, of whom I was one, having occasional admittance to pass an hour with him in a morning, could have any very serious designs to overturn the state, or to dethrone the King.

Now, Sir, with respect to his prophecies in general. I must own, that, as far as it has come to my knowledge, all those which he has recorded in print, have either actually been already fulfilled, or remain in a state, of which it cannot with any propriety be asserted, that their completion is impossible. If it be a fact, as I myself do not hesitate to declare my unqualified belief, that he *did* write to the King, to You, Sir, to his Majesty's ministers, and others, in the manner, and on the dates which he has particularized, many others of his predictions have been fulfilled also; *but this I roundly maintain, and defy any man to prove the contrary*, that of his prophecies, as here published, *not one has hitherto turned out to be false*; and all the miserable attempts, in miserable pamphlets, to fritter them away, or demonstrate their failure, have ended in the disgrace of their authors.

Among the denunciations yet unfulfilled, and which I, in common with every other man, sincerely hope may never be fulfilled, are some which relate to this parliament, and to the house where I am now speaking. If
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it be true, Sir, that I have still any friends here, who would kindly interpose to save me from that precipice of obloquy and disgrace, down which they think I am about to rush, in consequence of my present motion, I hope they will not deem it unpardonable in me to be guided by a similar sentiment, and to act upon the same motives of pure philanthropy, however erroneous. I *may* be so unhappy as to apprehend their standing on the very brink of a precipice infinitely more alarming; and, to say the truth, *it is my opinion*. Sir, I knew Mr. Brothers but a very short time before I published a small pamphlet, which, I hope, every gentleman here has received. I never saw either of these books of prophecies, or indeed heard of them, until the 5th of January last, and the 10th of the same month was the first time I ever saw their Author. I read his works, and compared them with the scriptures, as advised. I declare, upon my honour, this is the whole and entire ground of the present bias of my thoughts, which, in one sense, may certainly be called my conversion. I confess, indeed, that having a good deal of leisure, I took considerable pains on the subject; and by frequent perusals, discovered a variety of connections and coincidences between the several parts of his works with each other, and between the whole and the scriptures, which, at the first sight, had totally escaped my attention. Is it very unreasonable or indecent on my part,

part, to wish that gentlemen would apply some part of the leisure of the approaching recess of parliament, to a deliberate perusal of the same works? Can any detriment result from it? Is it impossible that God should once more interfere in human affairs, as we have the recorded testimony of the bible to prove he did formerly? This is all I ask.

Gentlemen will undoubtedly recollect frequent and palpable inattentions, both of governments and whole nations, to discoveries of the utmost importance, and which have afterwards given a new turn to the affairs of mighty empires. To instance only one case: by how many crowned heads and powerful countries was Columbus rejected, when he offered practically to demonstrate the existence of the western continent? The thing was deemed impossible; the very supposition, perhaps, was treated by many as impious. Facts, however, have since borne sufficient evidence to the solidity of his opinions, and left nothing but regret and remorse to those who had too precipitately despised him.

Mr. Brothers in his 2d book, page 23 in my edition, says, "He was commanded by the Lord God to go to the parliament house, on the 17th of May 1792, and acquaint the members, for their own personal safety, and the general benefit of the country, that the time of the world was come to fulfil the 7th chapter of the prophecy of Daniel," &c. Much as I may regret, and much as all
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of us may, perhaps, have occasion to regret, that he was at that time dismissed (for so he says) with unfeeling contempt and incivility from our door, since the subsequent unfortunate events which he mentions to have been ordered to communicate to us, that they might have been averted, cannot now be prevented or reversed: still I may hope that the very coincidence of these events with his predictions, may have some weight with us, not to reject him unheard for the future; and for this reason, had he now been at liberty, I should certainly have moved that he be admitted to the bar of the house, and there be suffered to declare to us any thing he might yet have it in command from God to say. But that I may exhibit that unfeigned submission, which I most assuredly feel, towards the executive government of this country, I beg leave now to offer, and I most earnestly intreat to be permitted, to lay on your table a copy of his works, for the use of such of the members as may chuse to peruse them. I must confess, that I cannot charge my recollection with any instance of any printed papers having been so presented; and, therefore, I am utterly at a loss to know, if a paper so circumstanced be admissible. To obviate, therefore, this cause of rejection, I have taken the liberty to bring with me a complete copy of Mr. Brothers's works, which I had caused to be bound for my own use, and which I have inserted, with my own hand, a great number of notes, elucidations, and similar passages from scripture; all of which

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I conceive to be perfectly accessible to your table, by the rules and forms of the house; assuring you, Sir, that I should not have presumed to intrude any observations of mine on your notice, if any other mode, on the spur of the occasion, had suggested itself to my mind. Notwithstanding, I really venture, with all humility, to offer my opinion, that much labour of reference and comparison (which is not always a pleasant task) would be saved to those honourable gentlemen who should deem the whole worthy of their attention, by the pains I have taken in arranging and adjusting the various correspondent passages. And with this view, I beg leave to observe, that if my motion for bringing the book on your table be granted, I shall then move that it be printed for the use of the members.

Mr. Halhed then concluded with moving, "That
"there be laid before this House a copy of the books
"written by Richard Brothers, called a Revealed Know-
"ledge of the Prophecies and Times, &c."

That Mr. BROTHERS in the year 1790 possessed (and it is thought by many that his faculties at present are as perfect as ever) the powers of reasoning correctly logical, and of expressing his thoughts in an easy and elegant diction, the following letter will unequivocally evince.

THURSDAY, Sept. 9, 1790.

TO PHILIP STEPHENS, Esq. Admiralty Office.

SIR,

TO avoid the imputation of appearing troublesome, I waited a considerable time after

after the half-pay was advertised, that a very just application, tho' I believe unprecedented, should not displease the Admiralty. Government is in my debt to a much greater amount than twelve months; and altho' I have not enjoyed any emolument, perquisite, or profit, from any business or employment whatever, the only reason advanced for detaining my property, is the want of being qualified every six months, by swearing the contents of a certificate as the result of my own pleasure and inclination, when an order of council commands me, and absolutely prohibits the payment until I do.

A voluntary act is an avowed freedom of choice, and under that denomination cannot, to swear justly, admit the influence of a compulsory order; but I am not allowed any choice, swear I must, and swear the oath I take is not enforced by order, compulsion, or necessity, but a voluntary act of my own, received with equal freedom as the air I breathe; and as an indemnification for imposing an improper oath, I am obliged by the same rule to leave my signature duly attested by a magistrate as a record, certainly not of superior wisdom. To swear, then, agreeably to the prescribed form laid down by the privy council, is obvious to the plainest capacity a surreptitious oath, concealing its deformity under that mild appellation: for I hope no man is so far lost to all sense of virtue, as to prefer taking an idle oath of this kind, or any other description, when

permitted an option, by the very word voluntarily, to decline it.

Instructed from my infancy to guard against falsehood, as the most poisonous evil that can possibly invade the human mind, and to court truth as the most beautiful of all moral virtues, I view an oath as the most awful and solemn appeal which a man can possibly make: the present judges say it should be administered with caution, and never repeated except when pressing necessity requires! for this reason, an oath before them is a public bond of true evidence; tear away the solemnity by habitual practice, the sacred barrier falls to the ground, and every man enters wild and lawless on the common of perjury.

It was the language of Mr. Pitt, in the House of Commons, (I ask pardon for the introduction of his name) when a clause was offered for a certain bill late in the last session, recommending an annual oath, or thereabouts, as necessary for the better payment of that part of the revenue it went to describe, his answer was, such a multiplication of oaths tended to destroy every public principle, promote fraud and perjury, more than any immediate benefit to the Exchequer could possibly compensate to society. I lament, sentiments equally discerning and honourable do not adorn the heart of every man.

Having served under three commanders,
not less amiable in private life than eminently
conspicuous

conspicuous on the list of professional merit, their parental precepts, their example of rectitude and manners, remain still as an admonishing lesson of advice never to be departed from. To drink from a foul stream, in preference to a clear fountain, for no other reason than a multitude being constantly led by official persuasion to do so, without once deigning to examine the contaminated source it flowed from, or, as a gentleman in the commission of the peace observed to me with evident marks of displeasure, what business have you to object against it, when others do it? would be treating every faculty with ingratitude, and manifest an open indifference for the good of knowledge.

I can pass by the oath; it is frequently done; the terms are low, safe, and practically easy; for it is inconsistent with common sense to take a voluntary oath as an act of necessity; it is a bad doctrine that goes to obliterate the terror of iniquity by habitual repetition, and actually libels the propriety of justice; but to be forced in any manner, and swear to the contrary! or if the fraud was discovered, I believe it would torture the invention of the most learned disquisitor to frame a prosecution for counterfeiting a forced, unjust, nominal, voluntary oath. To me, the evasion would be dishonourable, and amount to a crime of equal magnitude as embracing the evil I complain of.

Profane

Profane swearing, or any other description of idle oaths, as a passport to receive those wages the law, reason, and equity, does not allow the detention of, under any pretence, ni the most uncivilized countries, is forcing a man privately by the most cruel of all tortures, to the commission of iniquity, without being able to advance even a plausible reason in its defence; for I observe, it is not for the prevention of fraud to the revenue, or to prevent that kind of emolument in future, which it goes back to discover, neither is it to prohibit an officer from wandering abroad, when liable to be called for at home, but for a purpose which may be guessed at——delicacy will not allow me to mention.

At any rate, as men of more liberal and independent characters now fill the departments of State, than at the period which gave birth to this curious order, the intention it was introduced for is now done away, consequently a continuance of it is entirely unnecessary: notwithstanding the remote period of its formation, those who advised it, were in some degree sensible that a public oath could not be imposed on any part of the community beyond the walls of the council chamber, unless specifically introduced and authorised by act of Parliament, or so great a people would never attempt to conceal the imbecillity of a measure, and fritter away their own power, by retiring behind the specious form of ‘this deponent voluntarily makes oath,’ when an absolute order was in
force

force to carry it into execution, or stop the payment of wages until it was obeyed.

If I am to be precluded from all use of my property, because I do not implicitly swear to error and contradiction, under the vain idea of compulsion being an ample shield against the disgrace of swearing improperly, and that the enormity would revert on those who imposed it, such language is beneath any man that had understanding to perceive, tho' not fortitude to oppose; clothed with the benign hand of providence with health and strength, necessity shall never compel me to look for it by any way dishonourable to myself, or repugnant to the nicest laws of equity.

If it is true that virtue animates the hero, and emulation is meritorious in the youth; if vice is ugly, and falsehood a deformity; as a senator, and a man of sense, the good of the Navy, the benefit of your country, call on you to attempt the extirpation of a custom dishonourable to God, and reproachable to man.

I am, Sir, with great respect,
Your very humble servant,

R. BROTHERS.

No. 5, Beaufort-Buildings,
Strand.

“ *Westminster,* } “ This deponent, A. B. Lieute-
“ *To Wit.* “ nant in his Majesty's navy,
“ *voluntarily maketh oath,*
“ That he hath not received
“ the

“ the benefit of any public
 “ employment, either at sea
 “ or on shore, between the
 “ 1st of July, 1789, and the
 “ 31st of December, 1790.

(Signed) “ A. B.”

Sworn this day of
 17 before
 O. P. Justice.

Admiralty Office, July 10, 1790.

SIR,

IN return to your three letters, dated 25th of May, 29th June, and the 8th instant*, on the subject of the oath required to be taken for the payment of your half-pay, and requesting, for the reasons mentioned in your said letters, to be relieved therefrom, I am commanded, by my Lords Commissioners of the Admiralty, to acquaint you that the order of council for establishing half-pay requires that oath be taken, and that their Lordships are not authorised to dispense with your not taking it.

I am, Sir,
 Your very humble Servant,
 PHILIP STEPHENS.

* 21st of April, 4th of May, omitted to acknowledge.

The

THE
SECOND SPEECH
OF
NATHANIEL BRASSEY HALHED, ESQ.

DELIVERED IN THE
HOUSE OF COMMONS, Tuesday, April 21, 1795,

RESPECTING THE
DETENTION OF MR. BROTHERS,
THE PROPHET.

WHEN I had the honour to make a motion in the House this day three weeks, relative to the books written by Mr. Brothers, it cannot be supposed that the actual situation of the author was out of my mind—very far from it. I had, indeed, on that day, designed to bring forward the subject in the form and manner in which I now present it, but altered my plan in consequence of a desire from an Honourable Member, my particular friend, and whose opinion has always great weight with me. When I had so deviated from my original idea, I had the misfortune to be told by the most respectable, and most respected, authority in this House, that the motion I was about to make was exceedingly objectionable in point of matter. In this situation, which way can I turn myself? What rule shall I adopt for my conduct?—None; none but my own sense of duty? a conscientious discharge of those functions which the British Constitution,

tion, so justly venerated by all of us, has con-
signed to that branch of the legislature,
of which I form an unworthy part, must
and shall be my guide. Independent on
principle, and attached to no party, I
will not flinch from the task imposed on
me by circumstances, or pointed out to me
by the hand of Providence. But I will cer-
tainly, by every conciliatory argument, and
in the very spirit of humility, endeavour to
divest disapprobation of its frown, and disarm
prejudice of its severity.

Sir, the papers which, according to my
notice of yesterday, I shall this day move to
be laid on your table are, first, a copy of the
information, whatever it may be, on which
was founded the Warrant from the Secretary
of State for the Home Department, by which
Richard Brothers was arrested on the 4th
of last month, on suspicion of treasonable
practices, together with a copy of the said
warrant; secondly, his examination before
the Privy Council; and thirdly, the minutes
of the whole proceedings, held at the King's
Arms Tavern in Palace-yard, on a writ *de Lu-
natico inquirendo*, together with the verdict of
the Jury there impanelled. If all or any of
these papers are granted, on them I mean to
ground a motion for the House to resolve itself
into a Committee, to take the whole matter
into consideration, and that the House may
afterwards give such relief thereon, as to its
wisdom shall seem requisite; and as to-morrow
is an open day, I hope I shall be indulged
with

with so favourable an opportunity for my purpose.

When I reflect on the subject of my Motion on the 31st of March, I own I am both surprised and concerned that it should have experienced so little attention. For it must have been demonstrably evident that I could have no private or personal views in the business, even if I had not so pointedly disclaimed them; and that the disregard, dislike, contempt, and abhorrence with which I have heard the books alluded to occasionally branded, are neither just nor reasonable, I am still so ignorant or so obstinate as not to comprehend. But when I consider the exceeding variety of tempers, dispositions, characters and pursuits, necessarily existing among so many different persons, that I should not have found one gentleman to second me, is, I confess, a subject of extreme astonishment. For when a topic, pregnant with religious allusions, and professedly (even if we suppose it mistaken) founded on the grand basis of Christianity, claimed nothing more than a deliberate discussion, where were the promoters of the Sunday Reform Bill? When the cause of a suffering and persecuted individual pressed (though obliquely and by insinuation only) on the notice of the House, where were the meritorious defenders of Muir and Palmer? When dangers, however visionary, were announced as threatening that Parliament and this Nation, where were the indefatigable detectors of the

affiliated democratic societies? When imputed insanity was offered for consideration, where were the invincible bulwarks that preserved regal delirium from an intrusive regency? Alas! alas! they must all have been sick or sleeping, or peradventure on a journey. When the subject of universal Peace was offered as a matter of calm reflection, where were all the strenuous and able opposers of the present calamitous war? When bolts and bars, imprisonment and chains, were pathetically held up to view for commiseration and relief, where were the persevering denunciators of the African Slave Trade?

Well, Sir, though my motion of that day did thus surprizingly fall to the ground; I most implicitly trust it did not wholly fail of its intended effect. Many Gentlemen, I am convinced, did read Mr. Brothers's books during the interval of the recess, and some I knew to have applied for, and received them from the author himself, previously to that period. Wherefore, though by my former ill success, I am precluded from direct application to the contents of those books, I am perfectly warrantable in alluding to them as of public notoriety; and indeed few compositions, since printing was first invented, have excited more general attention.

Any man who considers my former motion, must at once discover that it led to those which I shall presume to offer this day; and I should have thought myself unpardonably

ably negligent of my duty, whether as a Legiflator or a Christian, if I had fuffered the bufinefs to evaporate, after once taking it up, without, at leaft, ftraining every nerve to procure fome fubftantial redrefs for the perfecuted individual, who is known to have been the ultimate object of my exertions.

Had I in the former cafe fucceeded, it would have been very natural, Sir, that I fhould beg of the Houfe at large to point out any paffages in the books I have mentioned, from whence the flighteft tendency of a treasonable intention could be inferred. I myfelf know of none. That alone which had been hinted to me, or which I had any reason to fufpect, as in the remoteft degree liable to fuch an imputation, I clearly explained upon the former occafion. And the more pointedly to evince my perfect conviction of the innocence of thefe books, as far as Treafon is concerned, I here, in the face of the Houfe, adopt the whole of them as my own; I fubfcribe to every affertion in them, from the firft to the laft; I make myfelf a confcious, a willing accomplice to all the guilt contained in them—" *Habetis confitentem recem,*" and I defire nothing more than to be proceeded againft legally, and up to final judgment and fentence upon thofe grounds. If now there be Treafon lurking in thefe publications, I am committed beyond all evasion, and Gentlemen know what to think of me. But I am firmly convinced no fuch accufation can be thought to attach, and that

that I am in no danger. And as I trust that hitherto, and up to the very instant of these assertions, I have ever maintained the character of a faithful subject, and true to my oath of allegiance, I shall, for the present, venture to assume it as a fact, that the writings in question, as far as they go, are not treasonable. Their Author then must have incurred this dreadful imputation from some other circumstance. Is it offensive, is it indecent, is it unparliamentary, to enquire of what nature these damning circumstances may be?—for I neither know nor have heard, nor can possibly conjecture any one.

Last year, when various persons were taken up by similar interference of the Executive Power, we were fairly and candidly told the grounds of their arrest. The formation of, or connection with popular societies, formed on principles resembling those of the Jacobin Clubs in France, and deemed to be equally subversive of all regular government, were the ostensible plea of their imprisonment.

Here is a ground to stand upon. Here is a fact held up to the warning of every one, to be a member of a club, or at least of a certain description of club, subjects a man to the suspicion of treasonable practices. Was Mr. Brothers the institutor of any such club? Was he even a member of any club at all? I answer authoritatively—No.

Well, but it may be said, if a number of persons be collected together, even without the form or name of a club, treason may still
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be disseminated at such assembly. If the names of President, or Chairman and Secretary, be commuted for those of Minister and Clerk, the mischief may be no less serious, and no less apparent. For do we not know, that Oliver Cromwell was himself a preacher, and subverted the Constitutional Government of the country by means of field preachers? I answer, Mr. Brothers was no preacher; he never assembled nor thought of assembling any congregation whatever. He never took the lead, or named the topic of discourse; and he had neither more intention nor more appearance of calling an assembly for seditious purposes, or for any purpose whatever, beyond that of general conversation, more than you, Sir, have at your Levee, or the President of the Royal Society at breakfast.

Mr. Brothers was generally at home a few hours in the morning. Inclination, curiosity, example, occasional belief in his predictions, induced various persons to call upon him, and he was never denied to them. Members of Parliament, and ladies of quality, have met there without blame, and without offence. Sometimes he was civilly treated, very often cavilled at, and not seldom abused; but he was uniformly calm, obliging, moderate, and consistent withal. In this part, therefore, of his conduct, I am totally at a loss to discover any outlines of the traitor; and if others, more quick-sighted than myself, have seen deeper into particulars,

particulars, I hope it will be communicated to the House this day, for general information. Arguing, however, from my own personal knowledge of him as far as it goes, I assert, with no less boldness of his way of living than of his books, that no treason whatever can be detected in either.

It follows, that if there can be no treason, there must be much insanity about him; for something undoubtedly we must *assume as the cause* originally of his arrest, and hitherto of his imprisonment. Now, Sir, by what test shall we try him on this head? I sincerely hope not by the investigation at the King's Arms Tavern; for if the proceedings which I mean to move for are fairly brought forward, as doubtless they will be, I am sure I shall prove the evidence on that head to have been completely insufficient and nugatory.

Now, Sir, if the books I formerly moved for lay at present upon your table, I would desire neither more nor better evidence than they contain, to evince, to the satisfaction of every reasonable man, that the writer has not the slightest tincture of insanity about him.

I would ask, what is the object professedly proposed by those books? The restoration of peace. From one end to the other, in every page, and in every sentence, we may visibly trace this one grand prominent feature. Sometimes it is urged on the score of political advantage—sometimes on principles

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ples of religious duty. Here it is recommended by a striking picture of its beneficial consequences—there contrasted by a terrific display of the calamities of war. The Author shifts his arguments, and diversifies his representations, to suit every species of understanding, and accommodate himself to all the various classes of his readers—and is this madness? Is that versatility of thought and sentiment, which in all other writers is deemed one of the first essentials of genius, to be wantonly and unfeelingly misconstrued, as the wanderings of deranged intellect, because it may not exactly suit the temper of the times? Forbid it every principle of virtue and justice—forbid it every spark of humanity and philanthropy! In proof of what I have here faintly attempted to describe, I might appeal to a thousand passages, scattered over every part of Mr. Brothers's works; but I will produce only one. It is in the 41st page of the second book; and a more striking example of sound abilities and correct imagination, I am well persuaded could no where be selected from Demosthenes or Cicero, or any other of the best human authors, ancient or modern. This is a comment on the 27th verse of the 7th chapter of Daniel.

In what I have taken the liberty to state to the House, on the present occasion, I hope, Sir, I shall not be so widely misunderstood, as if I endeavoured to throw an odium, or set up an accusation against any

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of the Members of Administration, or any other persons of respectability whatever. I have no such intention. If spies and informers, basely stabbing a man's fair fame in the dark, have misled the candid and unsuspecting minds of liberal gentlemen, let us unmask their hypocrisy, and rescue their victim from unmerited punishment. If medical pretenders, relying on visionary theories, or with a deep laid plot of systematic villainy, have conspired to cry down a man's intellect, and to rob him of Heaven's choicest inheritance—his sanity of understanding, let us expose their ignorance, or chastise their depravity by effectual interference. All I wish is, to procure redress for an undeserving sufferer, as I deem him, or to gain some conviction of the justice of his sufferings; and that this, Sir, is not an easy matter, nor a matter attainable through any regular official channel, I hope to make fully evident; nor indeed do I know of any channel, but that of the inquisitorial authority of this House, by which the relief I seek, which Gentlemen will allow must necessarily be prompt, if we would have it efficacious, can possibly be obtained.

The person in question is a suspected traitor, in the power of the Secretary of State—as a lunatic, he is immediately under the care of the Lord Chancellor. If I apply to Chancery, I must naturally expect to be told, he is a *State Prisoner, under warrant from Government* for treasonable practices.

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If I refer to the Secretary of State's Office, I shall have the same answer as that which was given to another friend of his—that he is not properly under that department, but, as a lunatic, is to be sent to some hospital, where, *perhaps*, by leave of the Governor, I may be permitted to see him. Between those two Noble Personages, while I am bandied about like a shuttle-cock, Mr. Brothers may be transferred to a third or a fourth department; whither all my industry may be exerted in vain to trace him. All I require, therefore, is to discover with precision, whether this Mr. Brothers be a traitor, or a lunatic. He may possibly be neither; but it is morally certain he cannot be both. I neither wish to palliate any crimes he may have committed, nor to screen him from any merited punishment of the law.

A few words more, Sir, and I have done. I have caused to be delivered at the door, a printed paper, written, I confess, partly on another subject of personal controversy, though bearing immediately also on my present motion. I most sincerely apologize for its intrusion; and I hope I shall be forgiven when I mention that it is done precisely for the purpose of taking shame to myself, in having there inserted a proposition which is not warranted by fact. As far as that assertion goes, I can say nothing in my own defence. I admit it to be false, and ask pardon for its insertion. I have there said, that “the verdict of lunacy was brought in at the

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very meeting *before ever the person to be decided on was examined at all,*" and I now know that his examination was previous to the verdict. They had only made up their minds to it before they saw him. *I eat my words.*

Now with respect to the documents which I move for; they cannot, I think, betray any secrets of State, for if there existed a plot of which Government wished to explore the different ramifications, before they promulgate their information, I think the Verdict of Lunacy is effectually done away. A conspiracy, headed by a madman, can be no very tremendous object; nor do I think his accomplices could have so long lain hid when their chief was in confinement; and if this supposed conspiracy lay in his books, why, after the open warning I gave three weeks ago, has no step been taken to impede their circulation?

The examination before the Privy Council, I am pretty well assured, may be published without any danger; all was politeness, candour, and good sense in that quarter; and though curiosity might be gratified by the publication, no new article would from thence be added to the catalogue of Treason.

Of the verdict of Insanity, I have little to say; the Jurymen themselves are not very consistent in their accounts of it, which may a little palliate the error I have acknowledged; but if their proceedings are granted to

to my motion, opinion will then have something solid to rest on.

I now conclude—most earnestly entreating Gentlemen to consider themselves as Representatives of the whole British Nation, to be meritoriously employed in redressing, where it may be possible, the accidental oppressions of any one British individual, however obscure—and I hope that a man who has creditably served his King and Country, in the Royal Navy, the pride and the bulwark of the Empire, will never appeal in vain to a British House of Commons.

I therefore move, Sir, that a Copy of the Warrant of the Secretary of State, for the apprehending of Richard Brothers, be laid before this House, together with a Copy of the information on which this motion was grounded.

Mr. HALHED having given in his motion,

The SPEAKER asked, “Who seconds this motion?” There being no answer, he said, that as it was not seconded, the motion could not be put from the Chair,

A N S W E R

TO

DR. HORNE'S SECOND PAMPHLET,

INTITULED,

“*OCCASIONAL REMARKS,*” &c.

DR. Horne has published a sort of Reply to my former Letter, called “*Occasional Remarks.*” They are more abusive and more self-

self-sufficient than his first work, and no less deficient in facts. — Nay, more, they are stuffed with abominable blasphemies, and gross and wilful lies.

For instance—Mr. Brothers said, the Stadtholdership of Holland would be cut off close to the ground (second book, page 14) *not the Stadtholder*, and *so it was*, by a decree of the Provisional States, 16th of February last.

Mr. Brothers *did foretel* his being made to *suffer* (equivalent certainly to being taken into custody) 2d book, p. 43; and in the 1st book, p. 43, he expresses himself more pointedly, that “the Lord God refused him in 1791 the permission to inform the people of London of their danger, and to try by all possible means to save them,” (the very permission which he obtained in 1794) “*because they would IMPRISON and use him very ill for it.*”

Mr. Brothers *never said* that the vision of bloodshed and confusion in London would *not come to pass*. He *did say* “the judgments were suspended, and the city pardoned for his entreaty.” But he repeatedly mentions that these same judgments will hereafter take place. See 1st book, p. 52, “*It hangs however over all nations.*” 2d book, p. 7, “to *repronounce* the judgments of God, which *have been suspended hitherto for my sake:*” and in several other passages.

Mr. Brothers *never declared* “the Princess of Wales would not arrive here:” But I believe he may have expressed, *in conversation,*
a wish

a wish that she would not, and have asserted, that she should not, if he could prevent it. In this case, after frequent occasions of remarking Dr. Horne's regard to truth, were he to affirm that he himself heard Mr. Brothers make such a declaration, I would not credit him.

The Doctor conceives no one *material* prophecy of Mr. Brothers to have been verified. What degree of importance does he annex to that prediction relative to the King of Prussia?

Some time before the 11th of April, 1794, (for the 2d book is dated *on that day* as sent to press) Mr. Brothers wrote for publication, and it was actually *published and sold in May*, that the King of Prussia would acknowledge the French Republic, and make peace with it (2d book, p. 17). On the 19th of the same month of April, the English minister at the Hague signed a treaty of subsidy with the Prussian minister, by which England agreed to give (*and has actually given*) above a million sterling to the King of Prussia for co-operation in the war against France. This treaty was communicated to the House of Commons, by message from the King, on the 28th of April, and taken into consideration the 1st of May, 1794. On the 5th of April, 1795, *a peace was made* and signed at Basle, between France and Prussia, and ratified on the 14th of April by the Convention.

Dr. Horne, I presume, as a staunch friend
to

to the present ministry, will hardly pretend that *they foresaw*, in April, 1794, the defection of the King of Prussia in April, 1795: or that this event might have been easily predicted by common political sagacity.

One word more about the brothers of our SAVIOUR, from St. John's Gospel, 2d chap. 12th verse.

“ After this, he (Christ) went down to Capernaum, he, and his mother and his *brethren*, and his disciples.”

If his brethren were not his brethren in this case (as Dr. Horne supposes) I do not see how we can take his mother to mean his mother, or his disciples to have been his disciples.

7th chap. 5th verse. “ For neither did his *brethren* believe in him.”

These two verses prove that Christ had brethren, who were neither disciples nor believers.

Quere—What were they but *brothers*? For the whole art and iniquity of lying look at Dr. Horne's 5th page: “ besides, Mr. Brothers calls James the *eldest son* of Mary—ergo he cannot be the *second-born*.”

Mr. Brothers, in his 2d book, p. 90, calls James “ *the eldest son of Mary, by Joseph*.” The wicked suppression of the words *by Joseph*, in Dr. Horne's book, is as impudent a piece of deliberate falsification as ever disgraced the press.

I decline saying any thing more of or to Dr. Horne, be the name real or fictitious.

He

He is infinitely below the notice of any honest man.

NATHANIEL BRASSEY HALHED.

Pall Mall,
25th April, 1795.

ANSWER, &c.

I Have read in the 33d Number of THE REGISTER OF THE TIMES, the Reply to my Remarks on "*The Age of Credulity*," and see no reason to alter my opinion in any one instance.

To enter into long and elaborate discussions of *verbal criticism* on the subject of Daniel's vision of the four beasts, at the present interesting moment, is perfectly ridiculous: For we might be squabbling *de lanâ caprinâ* at the very instant of the predicted verification of that vision, if my opinion be true: and if it be false, the failure itself will be my conviction. I only beg leave to add, that even now, the aptness and simplicity of my first Essay on that subject, contrasted with the laborious inanities of the letter before me, will speak for themselves to any candid mind; and I have no ambition to acquire the frigid merit of an acute wrangler.

My anonymous Correspondent may amuse himself, if he pleases, with such lame attempts at exposition, and call them "*An Answer to my Remarks*." But as I write for those who

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attend

attend to something better than meer words, I shall not interfere with his amusement any more, unless he proffers more substantial game.

NATHANIEL BRASSEY HALHED.

*Pall Mall,
25th April, 1795.*

IT has been often asserted that Mr. Halhed is a disappointed man, and that his present conduct arises from such disappointment, which it is supposed he alluded to in his first Pamphlet, where he speaks of the sale of his soul. The following letters, however, will unequivocally shew that this Gentleman, even so far back as the 11th of February, had fully made up his mind to the line of conduct he is now pursuing, and that in his letter, which follows, to the Directors of the East India Company, of the above date, he then voluntarily gave up every claim he might have had upon them.

To the Court of Directors of the East India Company.

GENTLEMEN,

THE many difficulties which may have occurred, some of them perhaps insurmountable, in respect to the application I made so long ago as April last, for permission to return with my rank to your service in Bengal, is undoubtedly the reason why you have not hitherto thought fit to honour me with the result of your deliberations on the subject.

ject. I beg leave now to anticipate your resolution ; and while I return you my sincere and hearty acknowledgements for all the favours you have been pleased to confer on me during the existence of my covenants, to decline for ever all pretensions to future employment under the Company.

As gratitude can never be so clearly exhibited, as at a time when all hope of remuneration is effectually done away, I hope the humble offer I here make of the little tribute now in my power, will not be received unfavourably ; and that you will have the goodness to accept the accompanying publications which I have forwarded with this address (two* pamphlets, 24 copies of each) as I conceive them to contain information most essentially connected as well with the prosperity of the India Company, as with the personal interest and happiness of each individual in your Court. I beg of you to believe me to remain, with the sincerest respect,

GENTLEMEN,

Your obliged, and very faithful
humble servant,

NATHANIEL BRASSEY HALHED.

Pall Mall,
11th Feb. 1795.

* Mr. Brothers's 2d book, and Mr. Halhed's Testimony.

To the Mayor and Corporation of Leicester.

GENTLEMEN,

THE warmth with which you espoused my canvass when I offered myself for one of your representatives in parliament, and the kindness you have occasionally expressed towards me ever since, demand my most grateful acknowledgements. I know not how I can better display my sense of your favours, than by taking the opportunity which now presents itself, of imparting to you a piece of information, in which all your dearest interests, both political and personal, are most materially implicated. This information is contained in two * pamphlets (one written by myself) of each of which I have the honour to forward you 25 copies by the coach of this evening. Hoping that you will not refuse them your most considerate perusal.

I have the honour to remain,

GENTLEMEN,

Your obedient,

and very humble servant,

NATHANIEL BRASSEY HALHED.

*Pall Mall,
11th Feb. 1795.*

* Mr. Brothers's 2d book, and Mr. Halhed's Testimony.

To the Mayor and Corporation of Lymington.

GENTLEMEN,

I Should ill deserve the honour of being one of your representatives in parliament, if I could conceal from your knowledge a circumstance which at the same time that it is most intimately connected with your immediate political interests (in part intrusted to me) involve also considerations of the first importance to your personal and eternal welfare. For which reason I hold it my duty to forward you, by the stage of this day, two* pamphlets (25 copies of each, to be distributed as most agreeable) one of them written by myself, and declaratory of my own sentiments, to which you will be so good as to understand my future conduct, as your representative, will hereafter most strictly conform; and I beg leave to recommend them both to your most serious perusal and reflection.

I have the honour to remain,

GENTLEMEN,

Your obedient,

and very humble servant,

NATHANIEL BRASSEY HALHED.

Pall Mall,
11th Feb. 1795.

* Mr. Brothers's 2d book, and Mr. Halhed's Testimony.

THE
 SLAIN LAMB OF THE REVELATIONS,
 AND
 OBSERVATIONS ON MR. BROTHERS'S
 PRESENT CONFINEMENT.

From the "REGISTER OF THE TIMES."

THERE are certain persons who, when they find themselves unable to withstand the force of argument and authority of evidence contained in Mr. Brothers's books, as bearing on the great points of his prophetic and princely character, rather than acknowledge a clear, unequivocal conviction of his whole work, are content to nibble at particular ideas or incidental expressions, and hope to establish their own infallibility on the detection of what they are pleased to stile *errors* (however subordinate and trifling) in those wonderful compositions. Among the instances that may be remarked of this exercise of microscopical objection, is an attempt to derogate (by a side-glance) from the orthodoxy and veracity of an assertion made by Mr. Brothers, in the last addition to his second book, page 98, wherein he observes, that *the Lamb standing on Mount Sion* (Rev. chap. xiv. 1.) *is himself*. The cry in opposition to this doctrine is, that Christ alone can be the

Lamb

Lamb there mentioned. Now that our blessed Saviour has been typified in Scripture by that animal, it is impossible to controvert: as in St. John, chap. i. 29, and Acts viii. 32. *Therefore*, say the Commentators, every mention of a Lamb must necessarily allude to the same Divine Being exclusively. And thus, in a late publication by G. Coggan, it is roundly affirmed, that "*our Lord Jesus Christ can alone be the Lamb slain.*" To set this matter clearly to rights is the business of the present Essay.

The first mention of the *Lamb* in the Revelation is in the 5th chapter, where St. John (in his vision) *beholds a Lamb as it had been slain*, standing before the Throne. *As it had been slain*, not actually and *bonâ fide slain*; just as the Saint mentions of himself in the 1st chapter and 17th verse, that when he saw the *one like the Son of Man*, he "fell at his feet *as dead*:" not *really* dead, but dead in appearance, and by way of similitude only. The very same simple particle *ως* in the Greek is applied alike in both passages. This *Lamb*, which St. John tells us he saw, stood before the Throne. Was the Throne then vacant? No: ONE sat on it, "to *look upon* like a Jasper and a Sardine stone." The Saint therefore *saw* the ONE sitting on the Throne; and in the 11th chap. ver. 16. he says expressly, that it was GOD. Now we know, that no man can *see* the Father, but through the Son, and as Christ himself has declared,
 "I and

“ I and my Father are ONE,” and again, “ he that hath seen me hath seen the Father,” no man will venture to affirm, that He, who was thus *seen on the throne*, was not Christ. And if it were Christ, can it be possible for a moment to alledge that Christ was at one and the same instant seen *sitting on the throne*, as God, and standing before the throne as a slain lamb? This indeed would be a curious mode of multiplying persons in the Godhead, and poze Athanasius himself to reconcile to our credulity.

The office which this Lamb is here represented as performing, consisted in taking the sealed book from the ONE on the throne, as being alone judged worthy to open its seals. But he is also emphatically denominated in the same place, “ *the Lion of the tribe of Juda,*” as to whom the same worthiness is attributed. Now we must take care to recollect all the time, that this *Lion-like Lamb* necessarily alludes to a man, and nothing but a man; but St. John “ wept much, because *no man* was found worthy to open and to read the book.” Nor indeed could this Lamb possibly by any implication be at this time considered *as Christ*, who had now since his resurrection received all power, glory, and dominion from the Father, and therefore his worthiness could not here be a matter in doubt or question.

From this allegory we cannot but learn that the *Man* who was found worthy to open

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open the seals, how much soever he might by meekness of temper and universal philanthropy deserve to be typified by a Lamb, yet that in another sense he partook so much of the attributes of *War*, as to merit the appellation of *Lion*. Now I think all the Commentators, assisted by all their Concordances, cannot produce a single passage from Scripture, wherein Christ, by allusion either to his character, his life, or his functions, can be made to hold any similitude with a *Lion*. He was, indeed, "brought as a Lamb to the slaughter," but he resisted not, neither opened he his mouth: *very unlike a Lion*.

But then, it will be urged, if the Lamb in the Revelation be not Christ, what means the phrase of "*Lamb slain*, or "*as it had been slain*," inasmuch as Christ *was slain* for our offences? To this I answer, the Lamb alludes to Mr. Brothers, as well in those several passages where the epithet *slain* is applied, as in others, where he is mentioned as *standing on Mount Sion*, or where his marriage-supper is recorded, &c. And to establish that he also suffers *for us*, as the Revelation observes, we need only recollect, that if Mr. Brothers had not voluntarily subjected himself to human laws, and to the chance of ill usage (as he himself states in his book) by interceding for the safety of London, and determining to stay in it till the moment of his being revealed, for the purpose of *rescuing us from perdition*, if possible, he would have

been removed from this country, and had the choice of being superior to all human power whatever.

Now to prove, that Mr. Brothers, considered as the *Lamb*, may well be denominated slain, I shall simply appeal to facts that cannot be disputed, and which we can establish at any time by sufficient evidence.

“The Jury which sat on Friday evening, the 27th of March last, at the King’s Arms, Palace Yard, Westminster, *a common tavern*, under a commission to inquire into the sanity of Mr. *Brothers*, after having examined a woman who lodged in the same house, and heard a few extracts read from his books (and also with some few other preliminary inquiries relative to distant dates from some man of the Admiralty) brought in a verdict of *Lunacy*.”

Every man will admit that a lunatic, pronounced to be so by a Jury, is DEAD IN LAW. He can perform no one *human* function whatever: and only shares with brute animals the privilege of breathing. If therefore a verdict of a Jury, convictive of lunacy, cause a man to be *dead*, or in a state *as it had been dead*, a groundless, a surreptitious, or a false verdict of lunacy must necessarily be admitted as *slaying* the man, and is neither more nor less than *civil murder*. Whether or not the verdict in question be deserving of such an insinuation, I leave every man to judge for himself, as also how far the pre-

cedent may be found convenient to any future Administration in any other case, when a man (however innocent) may have happened to attract too much popular notice.

I only say, that none of those who were most competent to decide on the actual state of mind of Richard Brothers, from habitual intercourse, from personal knowledge, and epistolary correspondence (*and who are all ready to testify to the perfect soundness of his intellects*) up to the very day of his arrest, *on suspicion of treasonable practices* (mark the consistency of the proceedings!) were called upon as evidences, or *even suffered to enter the Jury Room*: and that, as far as human cunning could contrive, the day of assembling this jury, and the very intention of assembling any jury at all, were kept an impenetrable secret. Nor less mysterious was the subsequent concealment of the tenor of the verdict. For although it is now well known, that this verdict of lunacy was brought in at the very meeting, *before ever the person to be decided on was examined at all*, yet on the 29th and 30th of March, full three days after the fact, did the messenger, Mr. Roß, in whose custody Mr. Brothers still remains, *deny to me*, in presence of a gentleman whom I took with me as a witness, that the jury *had given any verdict whatever*.

Thus then by an arrest, under warrant of the Secretary of State, on suspicion of treasonable practices, was Mr. Brothers deprived

of his liberty : by an inconsiderate verdict of a jury, deciding on incompetent evidence, and on evidence even worse than none at all, was he surreptitiously incapacitated from every function of civil life, and reduced virtually to the situation of an object to be protected by the new *dead-body bill* : by a close and severe confinement, already of above six weeks, in an obscure room, in an obscure street, is he robbed of all the comfort of light, air and exercise : and by a most deliberate refinement of cruelty, from the first moment of his arrest as a traitor, to the present hour of his detention as a madman, has he been constantly denied the privilege of seeing a single friend to divert his solitary reflections, or sympathize with his unprecedented sufferings.

Shall we then hesitate an instant to denominate *him* the Lamb as it had been slain, who has thus, by the most unheard of contrivances, been made the victim of *civil death*, and who has hitherto borne it without a murmur, or a reproach ? *Slain* indeed, we may call him : but if any man choose rather to deem him simply *buried alive*, I shall not quarrel with the expression.

I would, however, most humbly beg our Rulers to recollect, that if a man can be convicted of lunacy in March 1795, for books written in 1794 and 1793, or for words and actions remarked of him in 1792 (leaving all consideration of his actual state of intellect,

lect, as known to his intimate friends *at present*, out of the question) they go near to establish a precedent which Mr. Burke might say, "would hurl the Monarch from his throne, and reduce him to the situation of a peasant."

By these few observations and cursory remarks, I hope I have amply satisfied the scruples of the tenderest conscience, that the *Lamb standing on Mount Sion* is really and truly Mr. Brothers, and that the *Lamb slain* is Mr. Brothers also: and I am sure I have proved that the Lamb (as mentioned in the Revelation) *is not and cannot possibly be* OUR LORD JESUS CHRIST. And I wish those persons, who have been led by want of reflection to a contrary opinion, would, by a timely sense of their error, endeavour to avert from themselves the sad consequences of so gross a misrepresentation.

NATHANIEL BRASSEY HALHED.

Pall Mall,
15th April, 1795.

P. S. In speaking of the examination of Mr. Brothers before the jury *de lunatico inquirendo*, I forgot to mention that it was attended also by two physicians, vulgarly called *mad doctors*, who were fastened on him by order of government a few days after his imprisonment: that if he were not mad, their attendance might at least give some weight to the imputation.

REMARKS

REMARKS

ON THE

DEPARTURE OF THE ISRAELITES.

IN the 12th chapter of Exodus it is mentioned, and insisted on, as a remarkable circumstance, that the Israelites should have left Egypt on the *very same day of the year* in which they had entered it four hundred and thirty years before.

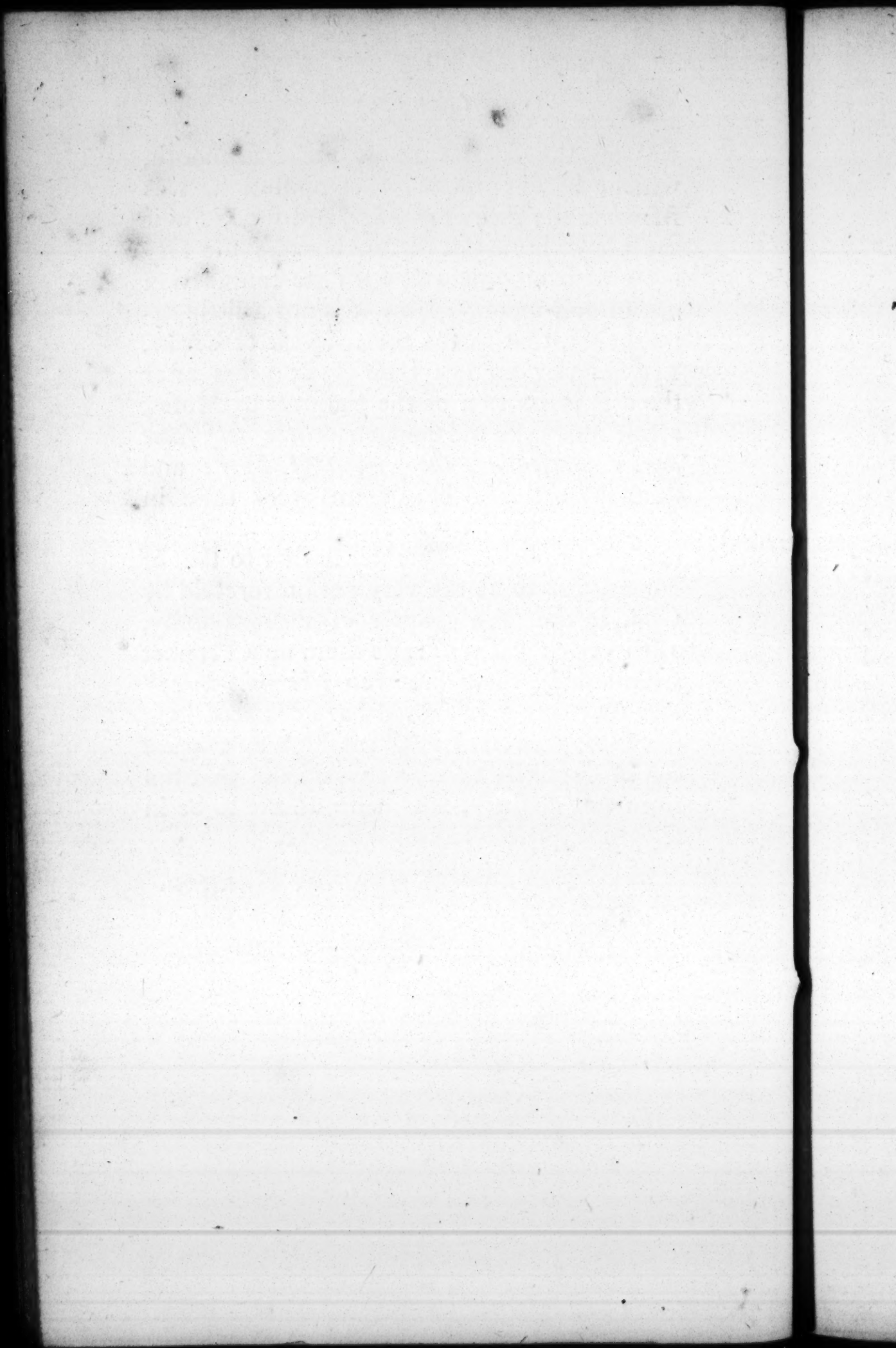
Exodus chap. xii. ver. 40. *Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.* Ver. 41. *And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.* Ver. 51. *And it came to pass the self same day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.*

As the word of God is never uttered in vain, this coincidence of days at so very remote a distance, was certainly inserted for some wise purpose, and as a guide to some future generation. In looking into the chronological index to the Bible, I find that the day of institution of the Passover by Moses, was

was on the fourteenth of the first month, which, by our mode of computation, was *Monday, the fourth of May*, and we know it must have been full moon, because the Hebrew year commenced with the conjunction of sun and moon. Now it is not a little remarkable, that in the present year of Christ, 1795, being no less than 3245 years after the first institution of the Passover by Moses, a full moon should happen on *the self same day, viz. Monday, the fourth of May*: and that there should be, at this very time in London, a Prophet, who claims on the clearest evidence to bear a character similar to that of Moses, and to be the very person foretold by God, in the 18th chapter of Deuteronomy, 18th verse: “ I *will* raise them up a Prophet from among their brethren *like unto thee* :” and that this man should have declared long since, that he *will* lead the Hebrews *again* out of captivity this very year, and that too from this country, which he asserts to be in scripture spiritually called Egypt.

NATHANIEL BRASSEY HALHED.

Pall Mall,
April 10, 1795.



TESTIMONY

OF THE

AUTHENTICITY

OF THE

PROPHECIES

OF

RICHARD BROTHERS,

AND OF HIS

MISSION TO RECAL THE JEWS.

AND GOD SAID "LET THERE BE LIGHT."

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NATHANIEL BRASSEY HALHED, M. P.

PALL-MALL.

IN obedience to the sacred command of the LORD God, whose Servant and Prophet I am, I inform you, that you are descended from his ancient people the Hebrews, of the tribe of Judah, and of the family of David, King of Israel. His sacred commands delivered to me by revelation for you, are, That you publish and declare to the world in writing, without the least fear of any human power whatever, that the revealed knowledge of his judgments given to me, and published by his sacred command in two books (called a Revealed Knowledge of the Prophecies and Times), for the information, warning, and benefit of all Nations, is from him the LORD God, and is true.

I am likewise commanded to say to you, Write and publish, according to the light, wisdom, and understanding, which the LORD my God gives you by his blessed Spirit; by the mighty power of which you was converted to the full knowledge of his Word, and convinced that I am his Prophet.

I am likewise commanded to say to you, when your Testimony of the Judgments of God, and of me the Prince of his People, is wrote and published, you are directed by his sacred command to send printed copies to the King of England, his Queen, and Family; all the Members of both Houses of Parliament; the Judges, and all the foreign Ambassadors; the Mayor, and all the Aldermen of London.

I am likewise directed by the LORD my God to inform you, that his command to you is, that you publish this Letter, containing his directions, with your own Testimony.

RICHARD BROTHERS,

The Man that will be revealed to the Hebrews as their Prince, to all Nations as their Governor, according to the Covenant to King David, immediately under GOD.

London:
No. 57, Paddington-Street,
28th of the Month called January,
1795.

TESTIMONY, &c.

THE Question of "Peace or War" has now been twice agitated in the Senate, since the commencement of the present session: and whatever may have been the decision in those assemblies, the discussion is still open before the tribunal of the Public. It was undoubtedly my duty, if I thought I could throw any new light on the subject, to have delivered my sentiments in Parliament. I was prepared to do so, and very anxious to obtain a hearing.—Gentlemen who saw me repeatedly rise for that purpose, and still more the Speaker, to whom I verbally communicated my wishes, cannot but bear witness of my intention.—Compelled, however, by circumstances, to involuntary silence in that quarter, I must now discharge my conscience through my pen.—Here therefore I most unreservedly publish my opinion, That *resolutely to persist in offensive War, is not the best method of procuring Peace.*—

Our objections to treating with the present French Government are stated to be, because it is too discordant not to be suspected of instability, and too recent to afford any assurance of permanency. In all other respects, the arguments in favour of Peace are clearly on the side of opposition; and it only remains to decide, whether for the bare chance of un-

steadiness or versatility in the actual administration of France, we are content to see almost the whole world peopled with nothing but soldiers; and every established form of government in Europe, not excepting our own, go to wreck in the contest. That this must inevitably happen, unless the French be induced by general pacification to lay down their arms, no man who coolly considers the nature of their revolutionary system can well venture to deny. I shall say nothing of the arguments founded on the propriety of our retaining the French colonies, in case of a peace, as a necessary indemnification for our enormous expences; because I think they have not a shadow of justice or good faith to support them. Had we stood alone in the conflict, the doctrine would have been plausible enough: but connected as we are and have been with various allies, each striving with all his strength, *as we are told*, and many beyond their strength, in the common cause, the conquests made by any individual member of the alliance cannot possibly be viewed in any other light than as prizes taken by a single ship attached to a fleet. The whole of the capture must be thrown into the general mass, and should serve, as far as it will go, to balance the partnership account of profit and loss.

If politics and good faith do not always go hand in hand, I am heartily sorry for the country where they are separated. But that conduct which, in my private situation, I hold to be essentially wrong, I shall not henceforth,
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in my public capacity, support as conditionally right; for that we should at all times, and under all circumstances, profess a readiness to *treat with all our enemies whomsoever*, I deem to be an indispensable obligation of the religion to which we have all sworn obedience at our baptism. Whatever opinions men might have formed of the justice or necessity of this war at its commencement, the ground has been so completely shifted since that period, as to authorize different sentiments of the propriety of its farther continuance, and to require new modes of conduct for its termination. The situation and circumstances of all the great powers of Europe are entirely changed from what they were only two years ago; and if this be the case already, it behoves us seriously to consider, not merely the effect of this change at the present moment, but what progress it may be likely to make, up to any future given period: and at what time, or by what means, we may flatter ourselves with a more favourable opportunity for concluding hostilities. If we reason from past experience, the advantages in store for us are not very inviting; and it is incumbent on ministerial logic to demonstrate how the uniform successes of the French Republic should augment our expectations of its speedy overthrow. But, in the course of the present contest, France has not only beaten our allies, she seems also to have made converts of them to her cause; for I believe there is not a man well informed of what is passing on the Continent, who will not readily agree that the
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French are less obnoxious to the subjects of every one of the Belligerent Powers than their own haughty purse-proud confederates the English. The consequences of this general disesteem under which we labour, I leave to be computed by superior adepts in political arithmetic: to my understanding, their gross amount is disaster, subjugation, and ruin.

It is not a little extraordinary to observe the very same grounds of argument pressed into the service of two opposite parties, to support two contrary conclusions. Administration contends, from the very victories of the French, that they are too extravagant to last: Opposition maintains, from the reiterated defeats of the allies, that they are too much reduced to recover. Here then we come directly to the point at issue. Does the present political state of Europe authorize our perseverance in hostilities, or warrant the necessity of immediate pacification?

O for a peep into futurity! may the plain observer allowably exclaim.—A peep into futurity?—Pictures, indeed, of the period to come are exhibited to us by both sides of the question; but who shall certify the ability of the painter, and who shall vouch for the fidelity of the portrait?

It has always been observed, that times of calamity are peculiarly fertile in visions and prognostications, predictions and prophecies. When the minds of men are softened by the pressure or the apprehension of accumulating evils, then is the moment for the salutary warnings of
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of the internal monitor, and the cautionary voice of the spiritual guide. The great mass of the people, too sore with their sufferings not to grasp at any offer of consolation, and too credulous to form accurate notions of the divinity of its origin, is easily worked upon by every species of oracular pretension: and we all know, that when men are once steadily persuaded of the authenticity of a prophecy, they are almost involuntarily led to perform their part towards its completion. The present moment teems with these anticipations of futurity, beyond the example of every former period. Unfortunately, whatever be the designs or merits of the various disseminators of these oracles, they are at least uniform in the melancholy strain of their predictions: and it behoves ever well-regulated government to attend minutely to the irritation these forebodings may produce on the public mind. For if their doctrines be well-founded, we have not an instant to lose in adopting a complete reversion both of our moral and political system: if they be fallacious, no pains should be spared to undeceive the victims of their imposition, and no punishment can be too severe for the atrocious criminality of their propagators.

Among the productions to which I allude, there is not one so general in its circulation, nor a thousandth part so forcible in its delineations of approaching misery, as the two pamphlets intitled, “ A revealed Knowledge of the Prophecies and Times, and particularly of the present Time, the present War, and the
“ Prophecy

“ Prophecy now fulfilling, wrote by the Command of Almighty God, and published by “ Richard Brothers”—an author, whose tremendous threats and unqualified anathemas fulminate dethronement and speedy death on almost every one of the Sovereigns of Europe by name, and particularly on our own beloved monarch. Nor is he less liberal of his violent menaces against both our houses of parliament, our civil and ecclesiastical establishment, the city of London, and the whole British nation: and all this, too, in terms precisely suited to the comprehension of the most ordinary capacity: replete with grammatical faults; destitute alike of harmony of arrangement, and elegance of diction: in the style of a peasant exalting himself above the mightiest of princes: affirming, that he is utterly invulnerable to all human power; and braving, with the most unruffled indifference, that government whose authority his doctrines and destination are by himself declared to counteract, and whose establishment the completion of his mission must necessarily subvert.

What shall we say or think of a man who has been in the habit of writing letters to the King, the Queen, and the Ministers of State, ever since the beginning of 1792; foretelling many events that would afterwards, some of which have actually already, come to pass; advising or reproving them as occasion seemed to him to require, in peremptory and dictatorial messages, said to proceed from God himself; and persisting, though in the most unaffected

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affected mediocrity of private life, to reiterate his intrusions, and reinforce his remonstrances, on each new vicissitude of public events: nay more, who steps forth to the world, in a sturdy publication, avowing all he has done, and telling to whom, on what subject, in what manner, and how often he has repeated this extraordinary correspondence; and makes the whole English nation a sort of umpire between the constituted power of the State, and one obscure individual?

The policy of Government, however, has, I believe, hitherto left himself and his publications to rise or fall by their own merits; and he has been brought to trial, only by a very subordinate tribunal indeed: only a six-penny spouting club! which some time ago proposed, as a topic for debate, Whether Richard Brothers, who calls himself God Almighty's Nephew, be an impostor or a madman?—overlooking, probably, as is often the case with very eager disputants, a third possibility in the subject, namely, that he was neither the one nor the other.

The books which I have here brought forward, contain something more than that mere *peep into futurity*, for which I lately expressed so anxious a desire. They pretend to be, particularly the second, an abstract or brief chronicle of the future fortunes of all Europe. But an abstract, no doubt, may be incorrect, and a chronicle can be conceived totally wanting in authenticity. To fix these imputations on the present work, nothing more is necessary

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than to adopt the pithy decision of the spouting club, that Richard Brothers must be either impostor or madman. To support the first proposition, we must necessarily discover some private interest, some personal gratification, some premeditated deception lurking under the plausible pretensions of philanthropy and piety: the second can only be fully made out by some proof of glaring inconsistency in his professions: and in both these particulars I hold him infinitely superior to all imputation. Uprightness of intention and candour of soul breathe through every line of his composition. But in vouching for his honesty, I do not, *à priori*, conclude his infallibility. I can only say, that if it were possible he should deceive others, I am morally certain, from the internal evidence of his whole work, that he is himself the first victim of the deception. On what criterion then shall we decide his merits? to what authority shall we appeal? His own answer is, "*Search the Scriptures yourselves. As Christians, You must acknowledge them to be the perfect sources of all veracity, and let them be the touchstone of my assertions.*"

Here let us pause for a moment, and reflect, that if we take him at his word, we are once more consigned to the mysterious depths of Daniel, of Esdras, and the Revelations, where so many ingenious interpreters, and athletic commentators have been already shipwrecked. How shall we escape a similar calamity? If it be possible on this sea ever to make a safe harbour,

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harbour, we must certainly strike out some new course; and take for our compass the following considerations on the nature and properties of prophetic writing.

All prophecies are neither more nor less than true genuine ænigmas, in which the meaning is so nicely and artificially enveloped by ambiguity of sense and of expression, that until we be furnished by the inventor himself with the proper clue to unravel them, they are calculated to appear as a tissue of the most incongruent absurdities. Of these prophetic compositions some are compact and close, like the greater part of the pagan oracles, and others more copious and diffuse. In the former case, every word, I had almost said every letter, comes in for its share of meaning; and the key that does not precisely fit every one of them is good for nothing. No allowance is to be admitted for any thing superabundant or extraneous. In the longer compositions a greater latitude prevails: among several sentences, or distinct members of one sentence, the meaning is all contained in a single phrase only, which is to be construed with all the minute precision and undeviating consistency required in the former case, while the other parts are only thrown in to mislead the observer. Just as if the real objects to be represented in a picture were softened down, melted away, and obscured in the distance of the back ground, while the prominent features of design, that occupy the front of the canvas, should be formed of adventitious or frivolous repre-

sentations, of no consequence or necessity to the piece. Instances of both kinds will occur as we proceed; and frequent specimens of each may be found in the different prophecies of the Old Testament, which are acknowledged by all sound critics and expositors to allude to the coming and sufferings of the Messiah.

In this place it may not be superfluous to mention, that in the occupation of decyphering mysterious and allegorical modes of composition I am far from being undisciplined. If I have been rather negligent of our own sacred writings; I had at least been in the habit of bestowing unwearied attention on those of the old Hindús: writings not widely dissimilar in style and manner from the prophetic treatises in our own Bible. Nor have my researches been altogether fruitless: since I have been fortunate enough to discover the true meaning, couched under the Hindú triad of Energies or Powers, called Brahma, Vishnu, and Shiva, which I affirm to be nothing more than poetical personifications of *matter, space, and time*: and I say, that by proper application of these three terms, all the surviving remains of genuine Brachmanical mythology may be truly elucidated.

Fortified therefore with this pre-acquired aptitude for such studies, I sat down with pleasure to the task recommended by Mr. Brothers, namely, to read the modern history of Europe in the prophetic records of the Old and New Testament.

For this purpose, nothing was requisite but

to examine, by the test of human sagacity, whether the clue furnished by him were in gross and in all its parts perfectly commensurate to the whole tenor and purport of the mysteries to be unravelled; for if it failed in any one particular, or were found too long or too short in its application to any one instance—*actum esset de toto*—The works of God are all without flaw; and for this clue to possess that degree of perfection, it must necessarily have proceeded from God himself, who constructed the visions of the prophecies at first, to the very intent that they should never become intelligible, until, at the time destined by his holy will and pleasure, the true *mot de l'énigme* should be revealed to his creatures; and when once this clue should come to be known, any man whatever, with a competent share of learning and industry, might comprehend and expound all the secrets to which it applies, as well as the very man to whom it was originally imparted.

To make this point more intelligible, I shall observe, that with respect to the four beasts in the vision of Daniel (and the same in any other case) it might happen, and probably has happened, that some man or other should form a very probable guess as to the meaning of a single beast, or even two. But what has never been done, and what never could have been done, but by direct revelation from God, is to find a key, one and indivisible, that should apply perfectly and equally well to all the four: so that taking each
of

of them severally, or the whole in a mass, the true meaning should be no less perspicuous, and palpable in their union than in their separation. And so with regard to Babylon mentioned in the Revelation. The portrait of Rome is so evident in that part where Rome is really meant, that not a single commentator of the hundreds who have handled the passage has ever once mistaken it. But they have all erred in supposing that Babylon universally, and in all cases, signified the same Rome: and I have no doubt, but that very clear and intelligible description of Rome, in one place, was expressly inserted for the sole purpose of misguiding, and putting to fault, their conjectures on other parts of the prophecy, where a different city is alluded to under the same title. And this is agreeable to the ordinary conduct of God's providence towards mankind. He has not totally denied them light; but the ray which he has graciously imparted to them, only serves to lead them astray, if they for a moment give loose to the wanderings of their own imaginations.

This then is the question:—Has Richard Brothers possession of this clue, and has he declared it in his book? I answer, Yes; because I am sure I found it there. But at the same time, I affirm, he makes very little use of it, because he comes at his knowledge a shorter way.

He indeed pretends to an immediate and direct inspiration from God, and I take upon myself to prove, by the ordinary exertion of human

human sagacity, that he is really inspired. And I shall prove it in this manner. He tells us in a dry, concise, unqualified assertion, that such a thing is so and so—as he has it from God; but he gives us no reason why it should be so; and we see at once that he repeats his lesson by hearsay. I will take *his* clue, and lead you on step by step through the different degrees of analysis, till you come at the very conclusion with which he sets out; shewing you by scientific process, and almost ocular demonstration, all the predicaments which he has totally omitted; and so connect my arguments with his affirmations, that they shall mutually support, corroborate, and confirm each other. The analysis, on my part, shall give evidence to the authenticity of his inspiration; and the assertion, on his part, shall *è converso* bear witness to the fidelity of my exposition.

And now, to give some previous testimonial of my own pretensions in this mode of investigation, conformable indeed to the general line of Mr. Brothers's declarations, but not explicitly mentioned in any part of them—I affirm, from my own discoveries, that the prophet Daniel positively and particularly denounces annihilation to the British navy, in this war. And on proof of this proposition, in the course of my Essay, I am content to rest my whole pretensions to penetration.

If we consult the map of Europe, it will be found to comprehend little more than the dominions of the following sovereigns——

The

The Emperor of Germany, and the Princes
of the Empire.

The Empress of Russia.

The Pope.

The Kings of England, France, Spain,
Prussia, and Sardinia.

To every one of these has Mr. Brothers prognosticated a fatal catastrophe; and I assert that of myself, without any assistance from him, (for, when I called upon him expressly to beg explanation and satisfaction, he had no other answer for me, than that I must examine the Scriptures) I have discovered the fate of every one of these to be unequivocally announced in the prophecies of Daniel and Esdras. If I succeed in fully establishing these points only, and I shall do more, there is an end of altercation: we very fairly *may*, nay we ought, and by the most rigid rules of sound criticism and logic we must, give him credit for all the rest of his predictions——*Ex pede Herculem*.

Now for the discussion. It must necessarily be dry; and what it wants in entertainment must be made up, if possible, by conciseness on my part, taking care at the same time to omit nothing of importance.

Daniel, in one of his visions, tells us that he saw four beasts*; these were interpreted to him to be four kings. All the commentators
on

* “ And four great beasts came from the sea, different from one another.

“ The first was like a lion, and it had eagle’s wings: I beheld till the wings were plucked, when it was lifted up on the earth, and made stand on the feet as a man: and a man’s heart was given to it.”

on this chapter have fought these kings in four successive monarchies, and they have all laboured in vain to fix any one of them with accuracy and precision.

Mr. Brothers gives us the clue to the whole mystery in a single word—he says, “they are “four kings *now*.”

For very obvious reasons, I omit to speak of the first beast, which we are told means the King of England; and shall use so much the less ceremony with the second.

“And behold another beast, a second like
“to a bear: and it raised up itself on one
“side; and it had three ribs in the mouth of
“it, between the teeth of it: and they said
“thus unto it: Arise, devour much flesh.”

Mr. Brothers with most laconic precision says, “This verse means the present Empress
“of Russia.”—Now for the proof.

It will hardly be contended me, that the bear is not a just, apt, and congenial symbol for the Russian territory and empire; for, as we say the *Roman eagle*, the *British lion*, or the *Chinese dragon*, so we say the “*Russian bear*.” In the famous little treatise of John Bull’s Law-suit, England is called *John Bull*, France *Lewis Baboon*, Holland *Nic. Frog*, and Russia *Peter Bear*. Nor is it possible that any other monarchy in Europe should be typified by this animal. Besides, as, in a complete well-written prophecy, every part must mutually bear upon and support all the rest, to make one compact whole, we shall presently see, by the remainder of the context, that

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this bear can be no other than the present Empress of Russia. “ *It raised up itself on one side;*” that is, it extended its dominion, it exalted its power all on one side. And how could Russia do otherwise? What is there worthy of her ambition to the west? and to the east and north all is already her own! All her exertions must necessarily be, as we all know they have been, directed towards the south, and aiming pointedly at Constantinople. “ And it had three ribs in the mouth of it, “ between the teeth of it.” This is the true *crux criticorum*. If I can surmount this obstacle, all other impediments will dwindle to nothing. First, then, let us consider the position of these ribs: they are in the mouth, but not within the teeth, for they are between them; therefore they are exactly in the place, and performing the functions of files or whetstones, to sharpen the teeth: and indeed the words they utter figuratively mark out their office, saying, “ Arise, devour much flesh.” What then is it that we can properly denominate a file or whetstone for the teeth? Appetite: appetite, and nothing else. And where is appetite or hunger properly situated? What is its local habitation?—The stomach:—and the stomach is inclosed within the ribs. Now we must all agree, that the stomach could not be visibly represented in a vision as lying between the teeth; but that the ribs (the case of the stomach) having a form not very unlike that of the hone or file, may be put instead of the stomach, in the office of giving an edge to the

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the teeth, to mark the voracity of appetite. But why then *three* ribs?—Here we come to the grand decisive master-stroke of the character of the present Empress; because her appetites are three, and they are all insatiable to devour human flesh: insatiable lust, insatiable ambition, and insatiable cruelty. Now for the precise *time*, I had almost said the very day and hour to which the Prophet alludes. “And they said thus unto it: “Arise, devour much flesh.”—*Arise!* So then the teeth were dormant, quiescent, immovable; they required a stimulus, a whetting, a prey suited to their taste, to rouse them, and set them to work. I now ask the whole country, and more particularly his Majesty’s ministers, whether we have not been employed for above these two years in endeavouring to whet, stir up, and animate the great Catharine, who is one of the high contracting parties, and a principal in this most destructive war, without being able to move her one inch; nor have we yet obtained from her a single ship, or even a single man, to aid in the overthrow of this enormous Republic of France. But when her own predominating passions get between her teeth, and sharpen her appetite, *then* she can *arise* fast enough, and devour the flesh of thirty or forty thousand miserable Poles in a fortnight, and almost in cold blood, just as she had before served the same number of Turks at Ismael.

And now, if I have not triumphantly proved this Bear to be the present Empress of Russia,

as Mr. Brothers says she is, then there is neither meaning in language, nor conclusion in logic.

Let us next try if we can equally well tame and familiarise the third beast :

“ After this I beheld, and lo ! another like
“ a leopard, which had upon the back of it four
“ wings of a fowl. The beast had also four
“ heads, and dominion was given to it.”

Mr. Brothers informs us, this means Louis XVI. the late King of France.

Now of all the beasts of the earth, Why is the King or nation of France most like a leopard ?

Naturalists have observed the leopard to have all the malicious playfulness of the cat or monkey, united with all the ferocity of the tyger ; and Voltaire's description of his own countrymen exactly tallies with this idea ; for he says they are a compound of the monkey and tyger. Nor is this all : for the delicate variegation of the leopard's spots, and the beautiful sleekness of his fur, exactly mark out the Parisian petit-maitre. I might have added, that, as the leopard's spots are sprinkled in regular confusion, and of nearly equal size, over his whole body, so were the royal robes of the Kings of France sprinkled all over with fleurs-de-lis of gold. But this leopard of Daniel's had four heads ; and one of these, which St. John in the Revelation (though omitted by Daniel) says he saw cut off, and afterwards healed, Mr. Brothers tells us, means the death of Charles I. of *England*, and the restoration of monarchy in the person of his son
Charles

Charles II. This very circumstance, which seems at first to throw an inexplicable difficulty in the way of interpreting the whole beast as representative of the King of France, is the very clue which must lead us to the just and infallible sense of the enigma; and is of itself quite sufficient to evince that the explication comes from a power more than human.

Every body knows that our Charles I. was betrothed to the Infanta of Spain; but that on going incognito to Madrid to see her, and being disgusted with her person, he broke off the match, and returned home through Paris, where he fell in love with Henrietta of France; to his marriage with whom all his subsequent misfortunes and premature death are to be attributed. His two sons, Charles and James, who both reigned in England, were avowed or concealed pensioners of the Court of France, and the latter died in that country, a refugee and wretched dependent on the ostentatious hospitality of Louis XIV. It is impossible then to deny for a moment, that the Stuart family were a supernumerary head on the body of the French monarchy, but dying before it. Louis XVI. is the second head; and he perished, like the first, by decollation, some time subsequent to the loss of his throne. The third head is the present King of Spain, a lineal descendant of Louis XIV. of France, who placed the Spanish crown on his grandson's head; but a deciduous crown it is, and sure to fall; for, as the main head and heart of the beast are gone with Louis XVI. it is
certain

certain that none of its members, much less any one of its heads, can long survive the catastrophe. Consanguineal and political alliances co-operate to point out the King of Sardinia as the fourth head, whose dominions we have guaranteed to him. He has two daughters married to the two brothers of Louis XVI.; and Mr. Brothers is thus perfectly warranted by Daniel in saying, "it is not all the navy of England, nor the armies of Europe united, can prevent the King of Sardinia from being dethroned."

Now we see to demonstration how well the four heads of this leopard tally with the actual state of Europe. Had the prophet meant to describe four successive sovereigns of the same kingdom, or four separate kingdoms united under the same sovereign, the beast in prophetic language could not possibly have had more than one body, and one head. But as he alluded to four distinct and nearly independent monarchs, bound together by the closest ties of alliance and interest, he beautifully represented one body as the common centre of union to four distinct heads.

I had almost forgotten that this French leopard had four wings of a fowl. Well, these *wings* are nothing but *sails*: they both belong to the same element. Who does not know that *sail* and *wing* are in all languages convertible terms: and when Dædalus is said to have made wings for himself and his son Icarus to fly from Crete, does any man doubt that they failed away in ships? The wings are the fleets
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of France, and their number is *four*, because those fleets pervade all the four quarters of the globe. But why then the wings of a *fowl*? Here I must necessarily let out the discovery, to which I have already appealed as the test of my own individual skill in prophetic phrase. Though *fowls* may traverse the atmosphere on their wings, from one end of the world to the other, the eagle alone is queen of the air; and to her all the feathered creation must necessarily strike fail. Now Daniel has expressly said, that the eagle's wings were attached to the body of the British lion (the first beast;) and he adds, alas! "I beheld, *until the wings thereof were plucked!*"

The final dissolution of these three first beasts is thus summarily set forth by the Prophet:

"As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time."

That is, in plain English, they must all lose their crowns, as Louis XVI. did, who was one of the three, about two years previous to the loss of their lives. Now I do positive affirm, that in these instances, as far as they go, we must either reject the prophecies of Daniel as absurd, apocryphal, forged, and false, or admit that Mr. Brothers, who has so completely unlocked their mysterious allusions, has received directly from God himself the key for that purpose.

Our author has entered much more into detail respecting the fourth beast, than any of the former, for which reason I shall take so much

much the less notice of him. But it is impossible not to feel the full force of his application of the prophecy to the King of Prussia, in the little horn that grew up after the former, in which "*were eyes as the eyes of a man*;" viz. perpetually on the watch, and looking sharp after every prospect of additional territory, or immediate profit, without regard to the means: whether in France, or in England, or in Poland, or any where else, neither an acre nor a dollar comes amiss to him. "*And I beheld!*" says Daniel, "because of the great words which the horn spake." The Prophet himself seems here to sympathize with the astonishment of all Europe, at the monstrous atrocities and intolerable blasphemies of the Duke of Brunswick's famous manifesto, which I am sorry I have not here by me, to insert as a comment on the divine text. The ruin and death of this detestable horn I shall presently shew from Esdras. Daniel gives it us in the 26th verse: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it, unto the end:"—as well as in the lump with that of the beast, "I beheld even till the beast was slain, and his body destroyed, *and given to the burning flame.*"

Mr. Brothers most truly interprets this passage, as relating to the death of the Emperor of Germany (p. 33,) "It is," says he, "certain, and all the armies in Europe cannot save him. The judgment of God is also, that he shall suffer the punishment of ever-

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“lasting fire.” He enters more minutely into particulars in another part of his book, where he tells us, “the Imperial family will all be cut off, and no successor will for ever after arise.”—And again, “This is Francis II. the present Emperor of Germany: to be related to him now, will be considered hereafter as a capital crime.” To come at this most tremendous curse, and also to find the particular designation of the death of the King of Prussia, and the utter downfall of the Popedom, we must have recourse to the 2d book of Esdras. Now this 2d book of Esdras has hitherto been esteemed an apocryphal composition of the lowest order, and so it is termed in our Church Bibles; where it is said to have been written about the time of Domitian by some learned Hebrew, to be extant only in Latin, and to be stuffed full of Jewish fables and Rabbinical rhapsodies. But I have always considered this same book of Esdras as one of the most sublime, the most comprehensive, and the most explicit of all the ancient prophecies. And when we shall have heard his beautiful allegory of the whole Roman empire, from its first republican form to its actual state at this moment, I am sure we shall agree that, whether Esdras lived in the time of Domitian, in that of Daniel, or in that of Adam, there never was a more truly wonderful and super-human epitome of a long and eventful history revealed from the pen of man. It is in the xith chapter.

“Then saw I a dream, and behold there
N “came

“ came up from the sea an eagle, which had
 “ twelve feathered wings, and three heads.
 “ And I saw, and behold she spread her wings
 “ over all the earth, and all the winds of the
 “ air blew on her, and were gathered together.
 “ And I beheld, and out of her feathers there grew other contrary feathers,
 “ and they became little feathers, and small.
 “ But her heads were at rest : the head in the
 “ midst was greater than the others, yet rested it with the residue. Moreover I beheld,
 “ and lo! the eagle flew with her feathers,
 “ and reigned upon earth, and over them
 “ that dwelt therein. And I saw that all
 “ things under heaven were subject unto her,
 “ and no man spake against her, no, not one
 “ creature upon earth, And I beheld, and
 “ lo! the eagle rose upon her talons, and
 “ spoke to her feathers, saying, Watch not all
 “ at once ; sleep every one in his own place,
 “ and watch by course. But let the heads be
 “ preserved unto the last. And I beheld, and
 “ lo! the voice went not out of her heads,
 “ but from the midst of her body.”

Here, in these first ten verses, we have an Iliad, and more than an Iliad, in a nut-shell. The *eagle* is the type of Rome. In this at least I shall not be in danger of contradiction.

But what is the meaning, in this and several other passages of the Prophet, of the word *sea*? It cannot be taken literally ; for Rome is an inland city. It must therefore be observed as a general rule, that in allegorical writings, every word is a portion of the allegory ; and thus, if the eagle be allegorical, the
 sea

sea from whence it arises is allegorical also. We have the direct explanation of it in the Revelations, where mention is made of the great Whore that sitteth upon many waters. And in the 15th verse of the same chapter, the Angel says, "The waters which thou sawest, "where the Whore sitteth, are *peoples*, and "*multitudes*, and *nations*, and *tongues*." This eagle therefore coming up from the sea, is the city of Rome gradually rising among the nations of Italy.

The Prophet first is made to behold all the successive vicissitudes of her fate, wrought up into one compact assemblage. Her extent of dominion is marked by her spreading her wings over the whole earth. Her twelve feathered wings are the twelve Cæsars: and her three heads are, the Pope, the Emperor of Germany, and the King of Prussia. Well indeed might it be said, that the heads *rested*; for as yet they were nothing but embryos in the womb of futurity. "And I beheld," says the Prophet, "and lo! the voice went not out "of her heads, but *from the midst of her* "body." This is the true spirit of prophetic lore; this is the genuine spark of Promethean fire! How was it possible in such few words, and yet with such astonishing accuracy, to delineate the focus from whence emanate all the rays of republican authority?

Ver. 12. "And I looked, and behold! on "the right side there arose one feather, and "reigned over all the earth: and so it was,

“ that when it reigned the end of it came,
 “ and the *place* thereof appeared no more.”

The feather that now rose up on the right side was Julius Cæsar; and the Prophet's expression is very remarkable——And so it was, that when it reigned, “ the end of it came,
 “ and the *place* thereof appeared no more.” We see clearly that this reign expired suddenly, almost at its very commencement, and was followed by a certain period of interregnum.

“ So the next following stood up, and
 “ reigned, and had a great time; and it happened, that when it reigned, the end of *it*
 “ came also, like as the first, so that it appeared no more. Then there came a voice
 “ unto it, and said, Hear thou, that hast borne
 “ rule over the earth so long: this I say unto
 “ thee, before thou beginnest to appear no
 “ more, There shall none after thee attain
 “ unto thy time, neither unto the half thereof.”

This next feather, after this interval, is Augustus. To put the matter out of all doubt, the inspired writer takes particular care to inform us of the great length of his reign: a circumstance remarkable enough of itself, but rendered much more so, by his being so minutely accurate as to state, with precision, that the reign of no other prince who should after govern that country should attain even to half the duration of that of Augustus. And therefore it is impossible this verse should be interpreted of any other Emperor but him.

I shall

I shall not here follow the Prophet through the next ten verses, from the 17th to the 27th—(They describe the rest of the Cæsars, and the subsequent commotions in the state)—but shall go on to the 28th verse.

“ And I beheld, and lo! the two that remained thought also in themselves to reign: and when they so thought, behold! there awaked one of the heads that were at rest, namely, it was that in the midst, for that was greater than the two other heads, and then I saw that the two heads were joined with it. And behold! the head was turned with them that were with it, and did *eat up* the two feathers under the wing that would have reigned. But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth, with much oppression: and it had the governance of the world *more than all the wings* that had been.”

Now we come to the Papacy, to that great head in the midst, to which were joined the two other heads; namely, the States which were thereafter to form the dominions of the Empire and the King of Prussia. The gradual encroachments of that spiritual predominance over all the temporal authorities of the time are admirably described by the head *eating up* the two feathers that would have reigned. And *this head put the whole earth in fear*. How? By launching its most blasphemous thunders in interdictions, excommunications, and every species of ecclesiastical artillery,

lery, *with much*, very much *oppression*, as says the Prophet. Now for the close of the prophetical drama :

“ And after this, I beheld, and lo ! the head
 “ that was in the midst suddenly appeared no
 “ more, like as the wings ; but there remained
 “ the two heads, which also in like sort ruled
 “ upon the earth, and over those that dwelt
 “ therein.”

The Reformation, and revolt of so many nations from the Pope's power, both temporal and spiritual, are described in these verses ; and his downfall is expressly mentioned to precede that of the other two heads, namely, the Emperor and the King of Prussia, who continue to reign now, *in like sort as the wings* (or twelve feathers) formerly did.

“ And I beheld, and lo ! the head upon the
 “ right side devoured it that was upon the left
 “ side.”

Words cannot more expressly pronounce that the King of Prussia is destined to fall principally by the means of the Emperor of Germany. I say *principally*, because Mr. Brothers mentions that the Empress of Russia will assist in his destruction. But, from this verse, I have not a particle of doubt, but that she will in this case act only as an auxiliary in the Emperor's quarrel, even though she may contribute more than an equal share to his victory.

After this comes the grand cataclysm, the most dreadful and tremendous judgment upon the Emperor :

Verse

Verse 36.—“ Then I heard a voice which
 “ said unto me, look before thee, and consider
 “ the thing that thou seest. And I beheld,
 “ and lo ! as it were, a roaring lion chased out
 “ of the wood ; and I saw that he sent out a
 “ man’s voice unto the eagle, and said, Hear
 “ thou ; and I will talk with thee ; and the
 “ Highest shall say unto thee, Art not thou it
 “ that remainest of the four beasts whom I
 “ made to reign in my world ? ”

Before we go any farther, it may be necessary to remark, that the Prophet, without any one circumstance alluding to the connection between him and Daniel, comes here all at once, into the history of the four beasts, and expressly declares that his eagle is the very same with that fourth beast which Daniel saw, but did not delineate ; only we are certain it could not much have resembled an eagle, from the partial account he has given of him. If, however, Daniel’s fourth beast be the Emperor of Germany, this must also be the same emperor. And *vice versa* : if this be the Emperor, as the whole preceding narrative does not leave the smallest possibility to doubt, Daniel’s beast must be the Emperor also. I shall omit the preliminary articles of accusation against his conduct, and come at once to the judgment pronounced upon him, and all the members of his family, by God, in the 45th verse :

“ And therefore appear no more, thou eagle,
 “ gle, nor thy horrible wings, nor thy wicked
 “ feathers,

“ feathers, nor thy malicious heads, nor thy
 “ hurtful claws, nor all thy vain body.”

Every member, limb, joint, and articulation of the whole eagle is here put in requisition, and separately enumerated, to take in every scion and branch of that devoted generation. Mr. Brothers might therefore well say, “ That
 “ to be related to the Emperor now, would
 “ hereafter be deemed a capital crime !”

The same catastrophe of the Papacy, the King of Prussia, and the Emperor is also clearly pointed out in the next chapter of Esdras, which contains an interpretation, after the prophetic mode, of the vision which I have just gone through. I shall only here make use of the 26th, 27th, and 28th verses of that xiith chapter, which runs thus :

“ And whereas thou sawest that the great
 “ head appeared no more, it signifieth that one
 “ of them shall die upon his bed, and yet with
 “ pain.”

This is incontrovertibly the Papacy, as I have before explained it. We have long seen it wasting with a grievous sickness, and it is now on its death-bed, expiring in great agony. Mr. Brothers tells us in his book, that the Emperor will soon give it the *coup de grace*.

“ For the two that remain shall be slain
 “ with the sword.”

The Emperor's authority and that of the King of Prussia are now in apparent health : their downfall, therefore, being destined to be sudden, will have no appearance of a natural decay ;

decay ; but may be likened to a violent death by a sword.

“ For the sword of the one shall devour the
“ other ; but at last shall he fall through the
“ sword himself.”

When these two great potentates shall quarrel, we cannot possibly doubt but that the Emperor will presently demolish his Prussian Majesty ; and therefore we are at no loss to ascertain their different persons in this place. And now, having seen all these heroes fairly brought to the grave, I shall here take my leave of them, and proceed to a new subject ; for which purpose we must open the Revelations.

Mr. Brothers tells us, that the Babylon mentioned in the xviiiith chapter of the Apocalypse does not mean Rome, but London, contrary to the express sentiment of all former expositors ; and he proves his position in a very satisfactory manner, by shewing, that the various and multiplied allusions to navigation and commerce in the description of this Babylon cannot possibly be strained, with any propriety, to indicate an inland city, totally incapable of shipping, and remarkably destitute of trade. His remarks are perfectly just and apposite ; all I have therefore to do, is, to corroborate and conform his proofs by others drawn from the nature of the articles of merchandize said to have been dealt in there. Verses 11, 12, 13.

“ And the merchants of the earth shall weep
“ and mourn over her ; for no man buyeth
“ her merchandize any more : the merchan-
O “ dize

“ dize of gold and silver, and precious stones,
 “ and of pearls, and fine linen, and purple, and
 “ silk, and scarlet, and all thyine wood, and
 “ all manner of vessels of ivory, and all man-
 “ ner of vessels of most precious wood, and of
 “ brass, and iron, and marble, and cinnamon,
 “ and odours, and ointment, and frankincense,
 “ and wine, and oil, and fine flour, and wheat,
 “ and beasts, and sheep, and horses, and cha-
 “ riots, and slaves, and souls of men.”

Here we have an instance of the prophetic
 art I formerly mentioned, by which the pro-
 minent features of the representation or vision
 are such as are put on purpose to mislead the
 observer; and the key to the mystery lies quiet
 in the shade and obscurity of the back ground.
 For all this long and tedious enumeration of
 wares and commodities is really nothing at all
 to the business of the prophecy, whose true
 explication lies wholly in the last five words,
 “ *slaves and souls of men.*” What nation is no-
 torious for its extensive and abominable traffic
 in slaves? Surely no part of Italy. I would
 ask an honourable gentleman, whose unpara-
 lledled exertions and perseverance in the cause
 of his oppressed fellow-creatures do him so
 much honour in the sight of God and man,
 whether *he* cannot in an instant put his finger
 on the city rendered particularly infamous *by*
dealing in human flesh! We all know it is the
Affiento wholesale trader; it is the *City of*
London.—But souls of men are also sold there!
 —*Souls of men?* And where can souls of men
 be properly deemed an article of trade? Cer-
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tainly not in Rome, where ignorance and priestcraft bind up the souls of all their deluded subjects in chains of everlasting adamant. Still less in the *ci-devant* Paris, or Vienna, or Madrid, or any other city under a despotic government, where tyranny, whose essence it is to extinguish and utterly annihilate the human mind itself, leaves not a single man who can truly and properly *call his soul his own*. It is here, in England, it is in this land of liberty, where every man *has a soul* which he can keep or sell, as he pleases, that this article can alone be called a merchandize; and Parliament is the grand emporium for the commodity.

Must I speak out? must I produce an instance? Well, then, I *have* an instance: I myself am that instance, and the Speaker is a living witness to the truth of my assertion. There has he sat in his chair, day after day, for three years together, beholding me crouched behind the Treasury Bench, with my soul in my hand, like a country girl in the market with her butter and eggs before her, anxiously waiting for the lucky moment when the Tellers would come and rid me of my burthen, that I might run home and hide myself. And while I *did* tell my soul, it was all in the true spirit of commercial credit *that so peculiarly distinguishes this country*: I sold it purely upon trust: I never have received one shilling; and now I am taught by experience to apprehend that the purchaser will never pay me one farthing for it. But though I sold my soul,

I could never sell my tongue. While the one loitered an abandoned prostitute in the market, the other remained sullenly immovable at home. The emancipation of the former would have opened the prison doors of the latter—could I have caught the Speaker's eye. But it is of no consequence now—*Liberavi animam meam*—and both my soul and tongue are from henceforth at liberty.

London, as Mr. Brothers says, is known also in the Revelations by the name of *Sodom*: for which he quotes this passage of the xith chapter:

“ And their dead bodies” (viz those of the two witnesses) “ shall lie in the great city, “ which spiritually is called Sodom in Egypt, “ *where also our Lord was crucified.*”

And in what city can our Lord be said to have been crucified except at Jerusalem, which surely was not in Egypt?—Why there, *and there only*, where the blessed sacrament of redemption is prostituted to the purposes of venality and ambition: where the benefits of salvation are bartered for filthy lucre: where the holy commemoration of Christ's death is degraded to a test and qualification for holding civil employments: and consequently, where the two witnesses of the Gospel are trampled under foot by authority of the State. In no nation under heaven but England, in no church in the world but that by law established here, does such a profanation exist: in that very church too which expressly says in one part of her own ritual, that *taking*
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the sacrament unworthily is crucifying Christ's body afresh, and eating and drinking our own damnation. "Out of thine own mouth will I condemn thee."—thou wicked church!—Here then we have in St. John both Babylon and Sodom to signify one and the same city, just as we have the two cities of London and Westminster within the same boundary: but which of the two be Sodom, and which Babylon, I leave to be decided by that sagacious assembly which has, no doubt, most oracularly pronounced whether Richard Brothers be an impostor or a madman.

And here let me ask, whether I have not, in the most clear and satisfactory manner, and upon full proof, established every one of those positions which I at first pledged myself to maintain: as much in support of Mr. Brothers's well-founded pretensions to divine inspiration, as of my own qualifications and abilities for executing the task I had undertaken? And I hope those persons of the better conditions of life, whom I know to have said that this book was calculated to make an impression on none but the most illiterate vulgar, will be now inclined to admit that it *may* have weight even with a man not much less instructed or experienced than themselves, nor very greatly their inferior in understanding, literature, or situation. Most of all, I hope that every one will at least think it worth while to examine the Scriptures calmly and attentively, to compare them with Mr. Brothers's assertions, and then judge for himself;

self; for I can assure my readers, that I could never obtain the smallest explanation of any part of his book from Mr. Brothers, whom I called upon expressly for that purpose. He drily referred me to my Bible, observing, that he could neither subtract from, nor add a single word to, what God had expressly dictated to him. The field is still open for fresh labourers; I have occupied but a small part of it: as well because it is fit this work should be comprised within moderate limits, as because I am satisfied that I have heaped proof upon proof beyond all reasonable necessity for full conviction. And here I shall close the subject, as far as relates to politics, and employ a few words with regard to Mr. Brothers himself.

He says he is come to recal the Jews to their native country; and, for the proof of his divine mission, he refers us to the miraculous discoveries contained in his books, from a persuasion that if we admit the prophecy, we cannot reject the prophet. Now that all Scripture, as well as all Tradition, bears testimony to the certainty of the recal of the Jews in the latter ages of the world, no man who has but a smattering of acquaintance with either can for a moment pretend to deny. The main design of Mr. Brothers, as far as he is personally concerned, is to shew us that the life and conduct of the first Moses was a sort of type or pre-determined pattern for that of the second; and for this purpose he quotes a text of Scripture, which can neither be eluded nor explained

explained away, that the man destined to lead the Jews a second time to Palestine should be *like to Moses himself*. The parallel between the two personages Mr. Brothers states to have tallied hitherto, and he asserts that it will continue to do so; for, as Moses ascended from the ark of bull-rushes, so did Mr. Brothers rise from a ship, having been bred to the navy. That this coincidence of characters might be evident at first sight, Mr. Brothers asserts, that, by the command of God himself, he cut a wand in 1792, which is to perform precisely the same miracle with the former wand of Moses. Nor need we now to be astonished or scandalized, when we hear Mr. Brothers affirm that God speaks to him in plain direct words, as one man would speak to another, since we know that in this respect Moses was favoured with a communication exactly similar. Moses, born in Egypt, led the Israelites from Egypt through the Red Sea into Palestine. The birth-place therefore of the second Moses, and the country from whence he is to summon the modern Hebrews, must, spiritually, at least, have at one time or other been also denominated Egypt, to make the parallel between the two events move on all fours: and I have already proved, from St. John, in the Revelations, that the great city (*viz. London*) was spiritually called Sodom in *Egypt*.

In the spirit of this parallel Mr. Brothers remarks, in the 75th page of the second book — “ *Pharaoh is appointed to die, and his government to be destroyed; the priests and all* ”
“ *the*

“ *the abominable idolatries of Egypt shall perish,*
 “ *never to be found any more.*”

I shall now slightly mention a few expressions to be found in Mr. Brothers's books, which have operated as stumbling blocks to weak minds. And first, for the phrase which has caused so much offence, where he calls himself *God Almighty's Nephew*.—I sincerely hope there is no man in this country who will openly deny that Jesus Christ is God Almighty. If there be, I speak not to him; I am sure no member of the Established Trinitarian Church can safely say otherwise. Now if Jesus Christ had brothers and sisters, as is expressly proved from the Gospel, the son of any one of those must necessarily have been *his* nephew. Extend the line of filiation as far as we please, through 50, 100, or 1000 descents, the last is still a nephew, lineally descended from the first, in the same manner as every Jew to this day is a son of Abraham, and as we are all of us beyond all doubt the sons of Adam.

Next, Mr. Brothers says, he was in a vision taken up to heaven, where he saw the Holy Ghost under the signature of a silver-coloured dove. As a spirit truly the Holy Ghost may have no shape; but that he actually appeared *as a dove* when Jesus Christ was baptized by John in Jordan, I presume no believer in the Gospel will think fit to contest with me. Again, Mr. Brothers saw Satan entering London *in a human shape*. Why, what shape should he be in! Perhaps, indeed, if he had represent-
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ed him with faucer eyes, cloven hoofs, and a tail a fathom and a half long, all the old women of both sexes in this great city would have been mightily tempted to believe him. But after, all, what other shape can we consistently suppose Satan to have worn in his triumphal entry into a city inhabited by men? I am only sorry, that described as he is in robes of white and scarlet, he must have been hardly distinguishable at first sight from any of the Peers of Great Britain, whom I have seen in the same dress come into and go out of Westminster Hall at the diabolical impeachment.

Objections, but those perfectly groundless, and founded in gross ignorance of the general course of God's judgments, have been started against Mr. Brothers's assertion in his first book, "that God would have destroyed the city of London in 1791—but for his intercessions."

To shew that this doctrine is not unprecedented, we might instance Abraham's repeated solicitations for the preservation of Sodom, and God's answers, in the xviiiith chapter of Genesis; as well as several other similar circumstances in scripture. But there is a passage in Ezekiel which comes, if possible, still more exactly to the point; it is in the xxiid chapter, the title of which runs thus—v. 1. "A catalogue of sins in Jerusalem.—17. God will burn them as dross in his furnace.—23. The general corruption of prophets, priests, princes, and people."—Now let us attend

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to the 30th and 31st verses. It is God that speaks:

“ And I fought for a man among them,
 “ that should make up the hedge, and stand
 “ in the gap before me for the land, that I
 “ should not destroy it; but I found none.
 “ Therefore have I poured out mine indignation upon them, &c.”

Words cannot be found more incontestably applicable to Mr. Brothers's description of himself “ *standing in the gap before the Lord for the city, that he should not destroy it.*” To controvert this principle, is not to want conviction, but to repel it.

Now to conclude: if any man, calmly attending to what I have adduced, can still consider Mr. Brothers as an imposter or a madman, I wish him little joy of his feeling or his prospects. But whatever judgment be pronounced on him, let it at least be after a fair trial and sufficient hearing. Let us first reflect, whether it be possible that a madman should so ably and consistently press into his service the whole body of prophecy both in the Old and New Testament, all tending to one and the same distinct end; or whether an imposter should so honestly and disinterestedly entreat us only to take serious care of ourselves, and our own most important concerns, leaving himself and all possible personal advantage totally out of the question. And what then is the point he so arduously labours? Nothing more than that we would, before it be utterly too late, relinquish this *just and necessary war*; just,

just, only because it justifies God's vengeance—and necessary, only because necessary for our punishment. And I doubt not but it is his opinion, as it is most assuredly mine, and my advice also, that the *Fast* which is appointed for the 25th of February, to implore success to our arms, should be converted by Address to his Majesty from both Houses of Parliament to that effect, to the purpose of a solemn and sincere humiliation for our crimes, and a most earnest supplication to God for the restoration of peace; and that we may take warning by the fate of our abandoned and subjugated ally, not to postpone our offers for a negotiation to the very last moment, when the sword shall already be at our throats, and all hopes of obtaining moderate terms must be totally relinquished. Let us, while it is possible, adopt the most divine sentence of the Gospel, “ *on earth peace, good will towards men.*”

NATHANIEL BRASSEY HALHED.

Pall Mall,
29th January, 1795.

TO THE
RIGHT HON. LORD LOUGHBOROUGH,
Es. Es. Es.

MY LORD,

WHEN you see the name of HALHED, possibly you will couple it with that of BROTHERS: But I am sure you are too wise, and I hope you are too humane, to throw aside this letter on that account *unread*. I take the liberty to address your Lordship in behalf of that much-injured man, now impenetrably shut up from all access of his friends, under the imputation of Lunacy. Amid the various multiplicity of avocations, all of the first importance, which occupy your Lordship's attention, no wonder the case of an obscure individual should elude your cognizance, even while his person is under your immediate authority; and I can almost assure myself that the circumstances of it require only a candid statement, to obtain at once commiseration and redress.

My Lord, in a conversation which I had yesterday with Dr. SIMMONS, the physician, to whom I applied (*in vain*) for permission to visit Mr. Brothers (whom I disdain to call his patient, or any man's patient), I learnt from his own mouth full enough to set aside the verdict of Lunacy as surreptitious: to entitle him, at all events, to a new enquiry; and, as I make no doubt, to a full reinstatement of his rights as a member of society.

Among

Among other things the Doctor told me, he mentioned that an examination for Lunacy was a trial of the most serious, liberal, and candid nature—before a numerous Jury, with all possible indulgence to the party—counsel allowed for his defence—the assistance of his friends fully granted—due notice given of the intention, of the time and place of inquiry; and, in short, all the formalities observed that might best serve the purposes of substantial justice, and induce a perfect conviction even on the most prejudiced mind.

I state it *here* to your Lordship, as a fact which I can prove, and am ready to prove, that every one of these precautions for ensuring a just decision, was abused for the purposes of injustice. I say, he had no counsel, no friend, no notice. Dr. Simmons, indeed, observed to me, that he and Dr. Monro had informed their patient of their intentions to bring him before a Jury, and gave him *a whole day to himself* to consider of it, during which they intermitted their medical attendance; and he candidly seemed to consider that as quite sufficient notice. But when I asked of what use such kind of notice could be to a man confined as a state prisoner for treason, debarred the sight of all his friends, and denied even pen and ink? it produced a momentary embarrassment, which shewed me, Dr. Simmons had only made up his mind to the *medical* part of the case.

The world, my Lord, assigns very different motives

motives indeed for this unmerited usage of Mr. Brothers; and though I take no part in its surmises, I assure you I tremble for their effects. I am old enough to recollect the flame kindled by Mr. Wilkes about general warrants, and I have the riots of 1780 indelibly impressed on my memory. I cannot, therefore, look with unconcern on any transaction that may have the remotest tendency to a similar catastrophe—certainly not intended on the part of Mr. Brothers, whose whole writings and uniform conduct breathe nothing but benignity and peace.

A man who firmly believes, be the belief true or false, that his intercession could, and did prevail with God, to pardon all London, cannot possibly be accused of a seditious, vindictive, or sanguinary spirit!

Of myself I need not speak. I am born a British subject; and, as a Member of Parliament, I have taken the Oath of Allegiance. I sincerely revere the Government and all its branches, but I do not revere the abuses of any Government upon earth.

After this momentary digression, I beg leave to remind your Lordship, that persecution invariably, and at all times, leads to popularity: that the very methods which have been pursued, and are still pursuing, to suppress Mr. Brothers's doctrines, or consign his person to oblivion, serve but to render him and them more anxiously watched, and more eagerly imbibed: that in proportion as his case be-

comes

comes known, it attracts *interest*; and that unless the power of Government can silence the voices of myself, and of hundreds—I might say thousands besides, by a similar exertion of authority, we shall not, we cannot, in conscience, cease, for a moment, to cry out, *fiat Justitia, ruat cælum!*

My Lord, there are so many afflicting deductions to be drawn from a candid consideration of this case, that my mind shudders at the contemplation of them, and my whole soul is absorbed in anxious wishes to counteract them, for the sake of that very Government under which I live. But I know how seriously your Lordship's time is engaged, and I will not intrude too much at once. Permit me to close, at present, by assuring you, that if I am in my senses, Richard Brothers is not insane; that if I am innocent, Richard Brothers is no Traitor; that I am perfectly ready, at all hours, to wait upon your Lordship, or to attend the Privy Council, to bear that testimony both to his intellects and to his loyalty, which neither I, nor any other of his friends, were *permitted* to offer on his examination before the Jury; and that I am willing to give, and to procure ample security *, both pecuniary and personal, for his good behaviour; and I most humbly implore your Lordship to consider, whether the promulgation of an opinion, that

* Le Maitre and Higgins, who have been confined for above thirty weeks, for the miserable pretence of a plot to assassinate the King, have just been released, on finding security for their good behaviour.

that God will punish this or any other nation, unless they repent of their sins, be in fact, or in law, either Treason or Lunacy.

I have the honour to subscribe myself, with the sincerest respect both for your Office and Character,

My Lord,
Your Lordship's most obedient,
and very humble Servant,
NATHANIEL BRASSEY HALHED.

Pall-Mall, No. 17,
May 9, 1795.

TO THE

RIGHT HON. LORD LOUGHBOROUGH,

&c. &c. &c.

MY LORD,

ON Saturday last, the 9th instant, I had the honour to address you on the subject of Richard Brothers—it was a private address. I left it myself at your house; and I sent my servant, both yesterday and to-day, to request the answer—but he brought me word *there was none*. In what have I done, both as to matter and form, I am confident I have exhibited every mark of respect to your Lordship's office—and of civility to your person. But as my endeavours have proved ineffectual in the line I at first adopted, I am compelled to

to change my system, and reiterate my supplications through a public channel.

I am aware, my Lord, that I may be told; if Richard Brothers has been surreptitiously and improperly pronounced lunatic—He may have his remedy in Chancery, and that an application should be made *in Court* for that purpose. I *have been* told so long since: and that there is *no precedent* for the mode I am now pursuing. It may be so. But if I were to add, that neither is there any precedent for this heterogeneous amalgama of treason and lunacy, to form one indefinable crime, I think I should run no risk of contradiction. But here is another reason—I honestly confess, I know nothing of the rules or practice of the Court of Chancery but its proverbial dilatoriness; and, in the present case, while I should be floundering and struggling through an ocean of official forms, the victim for whom I plead, might be in the very act of agonizing under all the deliberate torture of medical experiments: experiments invented and inflicted but to try how far it may be possible for human intellect to bear up against the humiliating assaults of authorised barbarity. Now I humbly take occasion to remind your Lordship, that bleeding and blistering, the razor and the strait waistcoat, are no clearer proofs of a patient's insanity, than a pair of boots of profound skill in horsemanship; and, therefore, one of the principal motives for my last and present application, is to obviate,

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if possible, the adoption of these procrustean appendages of the *art of healing*. It is on this account I intreat and implore your Lordship's interference: it is to suspend the exhibition of the suspicious lancet, and still more suspicious drug! For it is in your breast alone to cut short the formalities of tardy precedent, *and render equity doubly equitable*.

But is this all? Shall I so far shrink from the principles I profess, and belie the cause I would support, as to pretend that all my apprehensions are confined to the danger of Mr. Brothers? No, my Lord, to deal fairly with you, I am inclined to suspect, he neither needs my mediation, nor your interposition. Though innocence may have been frequently oppressed, and virtue laid prostrate on the ground, history furnishes us with various instances of unforeseen delivery from injustice; and unexpected events have often frustrated the combinations of political sagacity. No man can doubt that all the persecution which Mr. Brothers now endures, is derived from the publication of his books. It is from thence that the slippery proofs of his insanity are extracted. *Dr. Simmons himself told him so, in Crown-street.* I have a hundred times testified, and I here testify again, my unqualified belief in the contents of those books: and one of the points most strongly insisted upon in them is, the determination of God *to throw down this City, and destroy this Nation, if any violence be attempted against their Author—*

Book

Book I. page 41.—“ I had beseeched him
 “ (the Lord God) to let me inform the peo-
 “ ple of London of their danger, and try, by
 “ all possible means, to save them; but was
 “ refused permission, *because they would im-
 “ prison and use me very ill for it.*”

Book II. page 76.—“ Remember those
 “ things, O my God, and as thy thunder on
 “ the 7th of this month---August, was to
 “ shew thy full determination to throw down
 “ cities, and dash in pieces the council of
 “ evil men, *if they committed any violence
 “ against me,* So O my God exe-
 “ cute!”

Book II. page 97.---“ The Lord God com-
 “ mands me to remind all people of the
 “ thunder that was on the 7th of August
 “ last, and to say, it was a threat from Him
 “ to destroy London, *sooner than suffer me to be
 “ hurted.* Take it for a warning, and be-
 “ ware of the dreadful consequences that will
 “ most certainly ensue, *if a similar injury is
 “ intended against me.*”

I ask, therefore, one very plain question,
*Is your Lordship's mind fully made up to this
 possible event?* For give me leave to say---let
 the probability be ever so remote, there still
 is a probability---*for there is a God:* and if it
 be a matter of doubt, whether he destroyed
 Sodom and Babylon, as we are told, for a
 warning—at least he has overthrown great
 part of Lisbon and all Calabria, within your
 memory and mine. This then is the point

at issue---can it be worth while to risk the safety of London and all its inhabitants---be the odds against the risk what they may---for the mere gratification of medical caprice? You are too enlightened, by Lord, not to see the force of the following argument: Mr. Brothers has predicted, that an effort of violence against him would be followed by an instance of God's displeasure---say by an earthquake: millions of the people of this country have imbibed this information, I do not say they all believe it: but if violence is done to Mr. Brothers, and an earthquake *should happen*, how will you persuade mankind, that it is a mere natural phenomenon---and not connected with that act of violence? And if you should *not* persuade them, I anticipate the dreadful consequences of popular opinion, and popular resentment. My solicitation, therefore, to your Lordship, proceeds from an earnest desire to serve all parties---to serve Administration, by intreating *Him*, with whom the power rests, to avert from their councils the remotest possibility of predicted misfortune: to serve my fellow-subjects, by giving them notice of, and by striving to counteract calamities, which I am thoroughly satisfied are immediately impending, and in which their rulers cannot fail of being implicated with themselves; and, lastly, to serve Mr. Brothers, by diminishing the inconveniences attendant upon the interval (now very short)

previous

previous to his manifestation. I cannot indeed answer for the success of my endeavours, but I aver them to be most serious and most disinterested; at the same time, I know the cause to be that of God, and *I know that it will ultimately prevail.*

I have the honour to subscribe myself, with every degree of respect,

My Lord,
Your Lordship's most obedient,
and very humble Servant,

NATHANIEL BRASSEY HALHED,

Pall-Mall,
12th May, 1795.

For

FOR THE 5TH OF MAY 1795.

AT length the die is cast! Government has made its final option between lunacy and treason, and Mr. Brothers was yesterday evening removed to a private mad-house.—I have already taken notice of the 4th of May, this year, as precisely answering to the day of the first institution of the Passover by Moses—and in a separate paper I have proved, that Mr. Brothers (who has already opened five of the seven seals in the 6th chapter of the Revelation) is necessarily from that fact itself—the *Lamb as it had been slain*, who alone was found worthy to open them. If the mystical meaning of this whole type still retained a particle of obscurity, the occurrences of yesterday will serve beyond the possibility of doubt for its illustration.

Moses, in the 12th chapter of Exodus, and 6th verse, giving directions for the due slaughter of the Paschal Lamb—allusive to the future sacrifice figured under that character, says, “*Ye shall keep it up until the fourteenth of the same month, and the whole assembly of the congregation of Israel shall kill it in the evening.*”

——Here is a fresh coincidence.—The verdict of Lunacy, which was passed on the 27th of March—lay dormant, *like a knife in a sheath*, during

during the whole of April—the Lamb was *kept up*—perhaps for fattening—till on the 4th of May—Monday—the full moon—the medical Butcher—who had not once visited his patient Victim, from the time of the verdict till Saturday last—(five whole weeks) put the fatal weapon to his throat, and extinguished all the dubious remains of *civil* life, by this arbitrary mode of *interment above ground*—in a cemetery for departed intellect.

It may well be asked, if Mr. Brothers were insane on the 27th of March last, *and ever since*, why was he detained in a ministerial bastille, as a Traitor, till the 4th of May—If he were a traitor on the 4th of March, and found to be a Lunatic on the 27th of the same month, why was all medical assistance withholden and suppressed from the very moment of the discovery till yesterday? The Prophet himself has told us the reason in his 2d book, page 101.—

“ Therefore hear what the Lord God says to me by Revelation, and commands me to write, that as they (the English government) have encouraged blasphemy against me, they shall not prosper; for *I'll send a blast on them that will confound all their councils.*” Here is the grand secret disclosed at once! They continued in a state of irresolution and uncertainty *until the very day*, on which every one who had with proper attention considered my two papers of the Slain Lamb and the Paschal Full Moon, foresaw that the hidden influence of the Almighty would compel them to act, before they would proceed to the last
extremity

extremity of permissible violence against a man on whom, after all, they cannot inflict a personal mischief. I shall here quote some very remarkable words, from a letter written to me by Mr. Brothers, on the 22d of April, but which only reached me this morning, as they are perfectly applicable to this indecision on the part of our Rulers—"They forget, (says he) that it is God, and God only, that allows human power to exercise any authority over me for the accomplishment of his wise purposes, the same as he did by Joseph in Egypt, and by Daniel at Babylon; both were great favourites, and both suffered unjustly—like theirs mine is permitted now, that, like them, I may be held up to an astonished world with higher lustre and greater honour."

I shall make no comment on this effusion of palpable insanity: and only request certain persons, who seem to think that the same authority which occasionally suspends the exportation of corn, can arrest the course of God's predetermined judgments, to reflect, that the experiment of tying a weathercock has seldom succeeded to confine the direction of the wind.

NATHANIEL BRASSEY HALHED.

*Pall Mall,
5th May, 1795.*

